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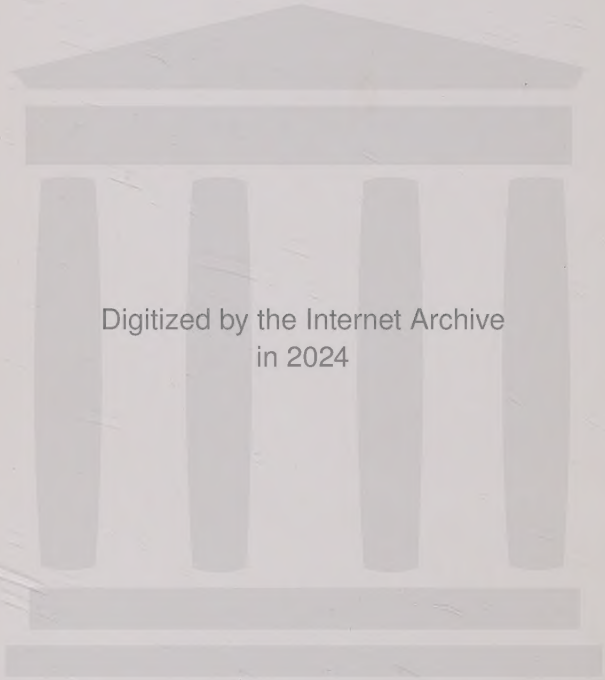
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KURTZ'S

SACRED HISTORY.

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MANUAL

OF

SACRED HISTORY:

A GUIDE TO THE UNDERSTANDING

Of the Divine Plan of Salvation

ACCORDING TO ITS HISTORICAL DEVELOPMENT.

BY

JOHN HENRY KURTZ, D.D.,

PROFESSOR OF CHURCH HISTORY IN THE UNIVERSITY OF DORPAT, ETC.

TRANSLATED FROM THE SIXTH GERMAN EDITION,

BY

CHARLES F. SCHAEFFER, D.D.

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"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." EPHESIANS 1: 3—14.

TRANSLATOR'S PREFACE.

Professor Kurtz, the author of the work of which the present volume is a translation, is a German by birth; he has, however, occupied for several years a distinguished post in one of the principal Universities of the Russian Empire, of which Dorpat, in Livonia, one of the Baltic provinces. is the seat. After he had completed his preparatory studies, he visited the University of Halle, in the year 1830, at the age of twenty-one years, and attended the theological lectures of Ullmann and Tholuck. The latter, whose discriminating glance had perceived the indications of genius in his pupil, and whose intercourse in social life with many of the students of the University, is well known to have been of inestimable value to them, soon exercised a commanding influence over our author. While the orthodox character of Tholuck's lectures produced a deep impression on Kurtz, it is, pre-eminently, to his personal intercourse with Tholuck that he is indebted, by the divine blessing, for his establishment in the faith, and the ardent desire of his heart to aid in glorifying the name of his adorable Redeemer. After having acquired a high reputation by the fidelity and success with which he labored as a teacher, and been successively promoted to posts of greater responsibility, he was, ultimately, appointed Professor of Church History, &c., in the University of Dorpat, where he still resides. His position is, happily

of such a nature, that he enjoys the most perfect freedom in the expression of his religious opinions as a sound and conscientious Protestant divine.

His contributions to theological literature have already secured for him the highest rank among European theologians. They are all characterized by a lucid and animated style, strict fidelity to truth, varied learning, great originality and depth, and soundness in the faith. Our own American theologians, who are acquainted with the German language and its literature, and who have examined his writings, unite in testifying to their great excellence. The recommendatory notices of the Rev. Dr. Schmucker, and the Rev. Dr. Krauth, prefixed to this volume, contain an expression of their views respecting the value of the present work. The latter refers to a notice of Kurtz which appeared in the Evangelical Review (Gettysburg, Pa., July, 1853, p. 138); the same periodical has specially described the present work in a later number, (October, 1854, p. 287, &c.,) and to its editor the translator is greatly indebted for the counsel and encouragement afforded to him while he was occupied with the task of translating the Sacred History.

The translator was desirous of introducing to the English religious community an author so worthy of being known, and has, with that view, selected among his different publications, the SACRED HISTORY, since it is adapted to a large class of readers. It may be mentioned as an indication of the great and acknowledged value of this production, that after the first edition of the original had been published in the year 1843, other and larger editions were urgently demanded, and it reached the *sixth* edition in 1853, ten years after its first appearance.

The Author designed the work, as we learn from the Preface to the first edition, for "the friends of the Holy Scriptures," whom it offers to conduct, as a well-meaning and faithful guide, through the

region of Sacred History. He purposes to direct the attention of the intelligent and devout reader to the wonderful works and ways of God among men; he desires to exhibit, in a statement that shall attempt to combine comprehensiveness with succinctness, the Divine Plan of Salvation—its first manifestation in history, its progressive movements, its glorious execution, and its ultimate triumph. He modestly expresses his wish that his book may aid in unfolding the treasures of saving truth, according to the measure of the gift bestowed upon him, and incite the reader to engage personally and zealously in the work of searching the Scriptures. In the prefaces to the later editions, he acknowledges with devout gratitude to God, the favorable reception which large numbers of believers have given to his work. This fact is, itself, a favorable indication of the religious feeling of those among whom it has circulated, and furnishes another cheering proof that faithful efforts to glorify the name of our divine Redeemer, receive the promised blessing, and are crowned with success.

It was also the desire of the author to adapt the book to a course of religious instruction, or to lectures on the general subject of Sacred History. It has, accordingly, been introduced into many of the higher educational institutions of Germany, as a text-book designed both to aid the student's memory, and to serve as the foundation of the fuller oral explanations of the instructor.

The Author has prepared another work, on the same plan, designed for young pupils, which would be a truly valuable addition to every Sunday School Library, and which may, hereafter, be also furnished in an English translation. He is now engaged in preparing a large work, entitled, *The History of the Old Covenant*, of which the first volume has already appeared in a second edition, and which is designed to be a commentary on the present work. It furnishes the authorities by which the writer's statements are confirmed, (which accounts for the absence of references in the present volume,) and

abounds in theological and historical materials of unusual value; several years must, however, elapse, before the author can complete the whole work.

The narrative or Sacred History before us, begins, strictly speaking, with § 9. The INTRODUCTION prefixed to the History, contains the first eight sections of the whole, referring, in part, to subjects that are abstract in their nature, and designed, in part, to give a view of the author's specific purpose, and of the character of the materials which he employs. The whole Introduction could, perhaps, have been omitted, without materially impairing the value of the work; it embraces, however, topics which are in the highest degree suggestive, and so important, that the translator did not feel at liberty to withhold it from the reflecting reader. The OBSERVATIONS appended to almost every section throughout the volume, contain the ripe fruits of the author's extensive reading and profound meditation. His other works, such as *The History of the Old Covenant, The Bible and Astronomy*, &c., exhibit, in many cases, the facts and arguments which have furnished the rich results presented in these *Observations*.

Of the adaptation of the volume, as a text-book, to the purpose of conveying a knowledge of historical truth in its most important department, to those who are completing their studies, a brief examination will furnish the evidence. Prof. J. Addison Alexander, D.D., of Princeton, whose eminent position in the theological world, and whose profound acquaintance with the merits of German writers, have won the highest authority for his opinions, has long been familiar with this "Sacred History," and is accustomed to use it at certain stages in his course of lectures in the Seminary, as far as it is possible to do so without an English version. The translator, who had completed a large portion of the work which he had undertaken before he became acquainted with this circumstance, could scarcely

furnish Evangelical Christians with higher evidence of the suitableness of the book as an aid in the work of conveying biblical instruction

It cannot, indeed, be supposed that the reader will at once adopt all the views of the Author; they refer to the loftiest subjects which can occupy the human mind, on some of which great diversity of opinions has always existed among the wise and the good. A few passages occur in the concluding portions of the volume, which express views that deviate from those of several branches of the church of Christ; as they are, however, very brief, and the suppression of them would have violated the integrity of the translation, they have been retained. The Author himself remarks in the Preface to the second edition, that an instructor is always at liberty to omit portions that may not be deemed essential to the narrative; he is, further, always in a position to modify or amend any sentiment with which he may not concur. The only unerring rule of faith and practice, is, in the Author's own view, the inspired Word of God.

The Church History published by Prof. Kurtz has attracted universal attention, on account of its singular excellence, fidelity, and tasteful and graphic style of narration. It seems to be generally regarded as the best Church History, within moderate limits, which we now possess in any language. The Author himself designed it, in one of the several editions through which it has passed, to be a companion or sequel to the present work. Arrangements have already been made for translating and publishing it at an early period, as a very important addition to the religious and theological literature of our country.

The translator of the present work has endeavored to present simply a faithful version of the original, without any additions or omissions. He has not added any notes of consequence, as these were not required by the general design of the book; nor has he made extracts from the larger work of the author, the *History of the Old*

Covenant, as it may itself be hereafter submitted to the public in a translation. The insertion of a word or phrase, occurring a few times in the volume, and either designed to complete the sense, or required by the structure of the English language, is usually indicated by brackets ([ ]), which mark the terms for which the author is not responsible.

The translator trusts that the work in its English garb may be deemed acceptable, and humbly prays that the same divine blessing may attend it, which has made the work in the original language profitable to large numbers both of the old and the young among those who believe in the Lord Jesus Christ.

THE TRANSLATOR

EASTON, Pa., *December* 1854.

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Sacred History.

INTRODUCTION.

§ 1. *Definition of Sacred History.*

1. History, viewed in a general aspect as a science, is the methodical narration of events in the order in which they successively occurred, exhibiting the beginning and progress, the causes and effects, and the auxiliaries and tendencies of that which has occurred. An occurrence, which is a term implying that a certain *change* has taken place, assumes the precise form in which it appears, not through any natural necessity, but through the influence of a free will which is distinct from it, so that, even under the same circumstances, the occurrence might have, possibly, assumed another form. The true idea or conception of History is, therefore, applicable to the life of a free *creature* alone, and, indeed, so long only, as the creature is susceptible of a change. When it has arrived at the limit or end of its development, its history terminates. — The life of God, considered in itself, is not capable of being historically described, since it is absolute perfection, and, consequently, undergoes no change. But history may, with great propriety, describe the life and operation of God, either directly *in* the creature, or else in reference to it; for the different stages of development, and the differences of condition in the life of the creature, involve progress and variation in the control which God exercises over it.

2. Sacred History is that history which proceeds from the combination of the action of God, and the action of the creature

It consequently exhibits, on the one hand, the action of divine grace, and, on the other, the exercise of the liberty of the creature; it sets forth, as the task assigned to it, the fulfilling of the divine counsel (Ephes. 1 : 11), both *in* the creature itself, and also in reference to it. Its commencement coincides with the commencement of the creature to which the creative influence of God gave life and the capability of being developed; its progress depends on the continuance of the divine action in the development of the creature through the active influence which appears in the form of a divine revelation; its end is reached, when the divine counsel is completely unfolded and manifested, and when, consequently, the creature has attained to its highest or most perfect state. The Holy Scriptures constitute its *source*. Thus, Sacred History is emphatically termed *sacred*, both on account of the source from which the knowledge of it is derived, and on account of the nature of its contents, and the commencement, progress, and end of its development.

Observation.—The term *sacred* designates that which is separated from common secular uses and consecrated to God and his service. A history, accordingly, which is occupied exclusively with the subject of the fulfilling of the divine counsel both *in* the creature itself, and also in reference to it, is, with propriety, termed a Sacred History. It is also evident, that individuals and nations, facts and plans, belong to such a history in so far and so long only, as they stand in essential connection with that counsel and hinder or promote it, or, as far as they are either already included in it, or are appointed to be included in it hereafter.

§ 2. *The Being of God.*

1. God, the Creator and Preserver of all things, is the original principle or ultimate ground of all life, and, consequently, of all history. God is, emphatically, the true and absolutely perfect life, having the ground and source of his existence, not in another, but in himself (John 5 : 26); he is, hence, not restricted by any external limitation, but is eternal and infinite, and, in his eternal blessedness, he is characterized by all-sufficiency.—God is, in reference to his essence, *one* God—for the highest and most perfect life is, necessarily, undivided, or unity. But the oneness

of the *essence* or *being* of God does not exclude the distinction of *Persons* in God; on the contrary, God has, in the revelation of himself in history, really manifested himself as the *triune* God, whose being, although it is one only, is unfolded in a three-fold personality, (Father, Son, and Spirit.) Both history, in the events which it sets forth, and also the human mind, when it reasons profoundly, necessarily lead to the recognition of a personality in the one divine essence, developed not as one only, but as three-fold. This unfolding of the unity of the divine being in a trinity of Persons is eternal and necessary, constituting the ground of the divine life and existence. It does not itself belong to history, since it is eternal, and, therefore, lies beyond the confines of time and space, while history, describing that which successively or gradually arises, can unfold itself in space and time only. Nevertheless, it is presupposed in history, and is recognized by it as the ground of its own origin, since God manifests himself in history as a *triune* God.

Obs. — All life is action; the highest and most perfect life is also action in the highest degree. If God is eternal, he is also eternally *active*. All action requires an object adapted to the active power which is present, and hence the infinite power of God requires an infinite object. Such an object cannot be distinct from himself, but must exist *in* him, since the indispensable condition, or, all the grounds of his life, are concentrated in himself. If this object were the world, the world would necessarily be eternal, and on its existence the existence of God would depend; further, a finite world could never be an absolutely worthy object of the divine action, or occupy and entirely absorb the infinite power of his life. An infinite object, that is to say, the infinite God himself alone can be an absolutely worthy object of infinite action. Hence, God can never have been secluded in himself in rigid unity. His life, his action, that is, his thoughts, his will (love), and his desires, both require, and are themselves, an unfolding of his being, first of all, as a subject and an object—Father and Son. But a duality is merely a distinction without unity, an antithesis without an intermediate link; after a *trinity* appears, the antithesis ceases, and the difference established by an unfolding in a duality, is brought back to a unity; (an illustration of this point, derived from the material world, may be found in the triangle and the cube.) This necessary *Third* (person) in God is the Holy Ghost, proceeding from the Father and the Son,

and of the same essence with both. In him is completed the unfolding of God in a *Trinity*, wherein the Deity appears in infinite, all-sufficient fulness and perfection.

2. In virtue of the most perfect oneness of essence, all the divine attributes belong to each of the three divine persons in perfectly the same, that is, in an infinite degree; but, in virtue of their personal distinction, a personal character belongs to each, which determines their peculiar internal and external action. *God the Father* is the original ground of all life, (Ephes. 4 : 6; James 1 : 17), from whom all visible and invisible gifts proceed, that is, through the Son and the Spirit. He himself is, indeed, invisible to the creature, unsearchable and unapproachable (1 Tim. 6 : 15, 16.), but he reveals himself in the Son and in the Spirit, in whom, also, he is revealed to the creature and becomes accessible, (John 1 : 18; 1 Cor. 2 : 10.)—*God the Son*, begotten of the Father from eternity, is the image of the invisible God (Col. 1 : 15, 16), and the brightness of his glory (Heb. 1 : 3), to whom the Father hath given to have life in himself (John 5 : 26.) According to the personal distinction, he is God *who appears* and is *manifested*, the face of God, through whom the Father creates, sustains, and preserves all things (John 1 : 1, 3; Heb. 1 : 2, 3; Col. 1 : 15, 16.)—*God the Holy Ghost*, eternally proceeding from the Father and the Son, and personally distinct from both, is God who *communicates*, in whom the Father and the Son meet in perfect and living unity and communion, through whom the Deity gives and distributes divine power, life, and grace (John 16 : 13, 14; 2 Pet. 1 : 21; 1 Cor. 2 : 9, 10.), and through whom the union between the Deity and the creature is completed.

Obs.—God's unfolding of himself in a Trinity precedes all history and lies beyond and above it. But the *revelation* of this triune essence belongs to history, and is its subject; hence, the consciousness of it did not originally belong to human knowledge, but was made attainable through the gradual progress of revelation. Now, as we should study and judge the history of former generations not merely according to their own imperfect light, but also according to the perfect light of our own times, even so the triune being of God, which influenced history from the beginning and is presupposed by

it, must be described according to the measure of our present knowledge, previous to the consideration of history itself.

§ 3. *The External Action of God.*

In addition to the necessary and eternal action of God within himself, there is another mode of divine action, of which his own existence is perfectly independent, and which is, consequently, neither essentially necessary nor eternal, namely, that of *Creation*. This action is not an unfolding of his being or a generating, but only an expression of his will, or of his free grace, through which all beside him that has life, was produced from nothing (Heb. 11: 3). God *created*, not because he needed creatures in any manner, not for his sake, but for their sakes; it was his will that creatures should exist who might be happy and blessed in the fulness of the life which flowed from his grace and love. — The Creation already belongs to history, because it originated space and time, within the bounds of which its movements take place; hence, it is an event which *has occurred*.—With the creative action of God are connected both the *preservation* of all, by which the powers and means granted to creatures when they were made, are maintained, and also, the *government of the world*, which guides the free development of the creature, watches over it and controls it with kingly and judicial power. The action of God in *revealing* himself is distinct from both; by this he does not merely rule *over* history, but also *in* it, enters into it, acts with it, and, in connection with it, unfolds himself in an ever enlarging communication of himself.

Obs.—The two names of *Elohim* and *Jehovah* correspond to these two aspects of the historical action of God, namely, on the one hand, as he is the Creator, Preserver and Judge—and, on the other, as he himself enters into history, acts with it, and assumes a body in it. The former name, involving fundamentally the conception of *power*, describes God as the fulness and source of all life, who, bearing in himself the powers of all life and development, through his creative action, gives them an external position, and who imparts to history a commencement admitting of further development. But Elohim, as the Creator, is both the Preserver, since the preservation of all is a continuation of the creation, and also the Judge, since judgment is the measuring of the unfolded end according to the capability of de-

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velopment bestowed on the commencement.—*Jehovah*, on the other hand, involving fundamentally the conception of *being* or *becoming*, (obviously, however, not in the sense that his being itself, but the revelation of his being begins,) is the God of development, who himself enters into the development, acts with it, and guides it securely to its end. The name *Elohim* is a pledge that the results of the divine action which it designates are capable of being developed, or, that they can reach the appointed end, but not that they will also actually reach it, while the name *Jehovah* is a pledge of the actual development, or a surety that the power will and must be unfolded, and the commencement be assuredly maintained, until the appointed end shall be ultimately reached. As far as God is Elohim, he is the God of the Gentiles also, but as Jehovah, he is the God of Israel alone, for the Gentiles have forsaken the path of the development which Jehovah sustains and directs, and walk in their own ways, (§ 21.) According to the example of the Greek version of the Bible, or the Septuagint, (§ 113. 2. Obs.) in which these names are rendered by θεός and κύριος, Luther's German Bible translates Elohim and Jehovah respectively: *Gott* (God) and *Herr* (Lord).*

§ 4. *The Creature.*

1. A Creature, according to the conception which the mind forms of it, does not possess in itself the ground or source of its own existence, which is, on the contrary, to be referred to God, the ultimate ground of all things. Its life is, therefore, *finite*, that is, circumscribed by space and time, within which it acts, and beyond which it cannot subsist. It is bound to space and time by its materiality. The body is the organ of the power of action in which its life is manifested.—The life of the creature appears in two modes, which are essentially different—a *personal* and an *impersonal* life, or, *Spirit* and *Nature*, according as its vital powers are called into exercise by a free determination of which it is conscious, or only by instinct and a natural necessity. The created and finite *spirit* is conscious of itself and of its rela-

* ["Our own (translators of the English Bible) have only in four places of the Old Testament used the name of *Jehovah;* in all other places, which are almost innumerable, they render it *the Lord.* But, for distinction's sake, when this word corresponds to *Jehovah*, it is printed in capitals." Campbell's Four Gospels, Prelim. Diss. VII. Part I. p. 256.—TRANSLATOR.]

tion to God and nature; it acts in the domain of morals and religion, and is accountable for its actions. A different case is presented by *nature*, the ultimate design of which does not lie in itself, but in the finite spirit to which it is assigned, and which dwells and acts in it. Even the finite spirit, however, is inefficient without nature, in and through which it manifests its life; it belongs, with its body, to nature; and the individual body sustains to the individual spirit the same relation which nature, as an entire body, sustains to the spirit as a whole.

2. The life of nature, not being free, does not admit of a history; its development is not supported by liberty and self-determination, and hence, in similar relations, it always assumes the same forms. The statements which bear the name of a history of nature (Natural History), are, properly speaking, merely a *description* of nature.—The development of the life of nature advances into the region of history solely on account of its connection with the life of the spirit, for the spirit is appointed to sustain and rule nature, and conduct it to its end and completion. The same animated and significant connection which exists between matter and the spirit of the individual, exists also between nature and spirit; all that promotes or hinders the development of the spirit, exercises a similar influence on nature, and, conversely, every catastrophe in nature produces a corresponding effect on the indwelling spirit.

§ 5. *The Source of Sacred History.*

1. The source whence the knowledge of History is obtained, as far as the latter is really entitled to the name of *Sacred*, is, necessarily, sacred itself; even as a history becomes sacred through the indwelling of a divine influence, in the development of the creature, so, also, does its source become sacred through the indwelling of the divine knowledge within the circle of human knowledge. Such a source is presented to us in the volume which we term the *Sacred Scriptures*. It may be regarded as a collection of public archives, containing the documents, transactions and developments of the covenant on which the presence and action of God in the history of the creature depend.

2. The Sacred Scriptures were written by men for the benefit of men, and, consequently, conform to the character of man, precisely as Sacred History itself appears in the same light, since man is its subject, and mankind the sphere in which it moves. But they, too, like the development of which they bear witness, assume a truly divine character, for the writers were holy men of God, who spake as they were moved by the Holy Ghost (2 Pet. 1 : 21). Their own investigations and reflections, their own gathering, searching and sifting, and, in general, the efforts of their own minds, were not suspended, but rather purified, sanctified and exalted. Their mental action was, consequently, sustained and made fertile by the divine Spirit, with a view to the preparation of the Scriptures, in a two-fold manner: either, all that lay beyond the limits of human experience and human knowledge was imprinted by the Spirit on their minds in prophetic contemplation, or, in those cases in which events lay within the bounds of human knowledge, their natural ability to distinguish between error and truth was in so far exalted and sanctified, that they were enabled to ascertain and comprehend the truth in its purest form.

§ 6. *Relation of Sacred History to kindred Branches of Knowledge.*

1. While we observe the distinction which exists between Sacred History and *Profane History*, it is important to notice the relation in which these stand to each other, as well as the features which are common to both. The essential distinction between the two is found in the circumstance that while *Profane* History merely exhibits the general action of God, or his preservation of all things, and his government of the world, *Sacred* History, in addition to these features, also exhibits the special action of God manifested in the *revelation* which he has given of himself (§ 2, 3). He controls and rules over Profane History, in order that its own course may not thwart his designs, or its developments frustrate his general plan and counsel; but he himself appears in Sacred History, exhibits his action in it, assumes a body and unfolds himself in it.—They also sustain a certain relation to each other, and possess features common to both. They

occupy the same ground, they manifest their respective tendencies in the same region, and the object of their development, towards which they both advance, is the same. While these features are common to both, a reciprocal influence is also observable. The counsel of God, the finite realization of which constitutes the task or design of Sacred History, purposes to conduct the creature, considered collectively, to the highest point of excellence, and to sanctify and transform the entire life of the creature in all its relations and developments. Hence, the results of Sacred History extend to the region of Profane History, and are appointed to infuse into it a purifying and sanctifying principle — while, conversely, the fruits of natural development in Profane History, in so far as they are the normal unfolding of the powers given to man at his creation, are intended to serve and to promote the ends of Sacred History.

Obs.— Profane History harmoniously combines with Sacred History when it assumes its most perfect form, which is, *Universal History*. This science arranges all the developments of Profane History, according to the principle of unity, in one point of view, and estimates their importance according to the degree of their influence on the total earthly development of the human race, of which it may be termed the biography. In this aspect, it is not permitted to overlook the arrangements and revelations of God intended to lead to the happiness and restoration of the human race, since these have exercised a decided influence on the education and the progress of development of the human race. Universal History cannot, therefore, refrain from introducing the facts of Sacred History; still, it is essentially Profane History; it does not occupy a position above Sacred History (as the *genus* is above the *species*), but one that is parallel with, or opposite to it. For it regards the materials of Sacred History which it adopts, from a different point of view, namely, according to their temporal character only, and exclusively in reference to the influence which these materials have exercised on the temporal course of things, or on their natural development, but not according to their eternal significance, not according to their super-terrestrial point of issue, and not according to their design and end in the other world.

2. Church History (§ 194) also appears in a certain connection with Sacred History, since the development of the Church

depends on, and is sustained by, the indwelling in it of the Spirit of God. There is, nevertheless, a distinction between the two; the former is not a part of Sacred History, merely occupying a place appropriately its own, but is, in its whole character, distinct and independent. The Spirit of God operates energetically and victoriously in the Church, enlightens, gathers, protects and sanctifies it; this influence, however, is not direct or immediate, but is exercised through the means of grace, (§ 186–190). The purposes and action of the two are also different; it is an essential characteristic of Sacred History, that it reveals God directly and immediately, as he advances in connection with it and unfolds himself in his deeds, which contemplate man's salvation. It is the office of the Church, on the contrary, to communicate and appropriate to all nations and individuals this divine element which *has already intervened and been completed*, or the fruits of the immediate divine action hitherto maintained and combined with human agency. They differ in their sources also; for Church History derives its materials from sources of knowledge which are merely human, while those of Sacred History are furnished by the Holy Scriptures.

3. A common ground is occupied to a greater extent than in the former cases, by Sacred History, on the one hand, and the *Doctrines of religion, systematically arranged*,* on the other. The knowledge of the divine counsel is the subject of both. In the former, however, the conception of the origin and of the successive unfolding of that counsel, obtains the most prominent position, while, in the latter, it recedes from the view. History and Doctrine sustain the same relation to each other which exists between the knowledge of the process according to which an event is prepared, and the knowledge of the event when its occurrence has actually taken place. Sacred History, accordingly, contemplates the facts which refer to man's salvation, in their progress; the doctrine exhibits them as they appear after their occurrence; it collects the results of divine revelations of all former periods, arranges them, and presents them in a harmonious and regular system, while the former describes the action

* See the [author's] Christliche Religionslehre — 5th ed. 1853 — a companion to the present work.

of God in gradually enlarging the revelations which ultimately furnish those results.

§ 7. *Characteristic Features of Sacred History.*

1. The distinguishing feature of Sacred History is God's progressive revelation of himself, when he deposits a divine form, power and intelligence in the creature, for the purpose of enabling it to reach the end assigned to it by the divine counsel. Manifestations of God (theophany), miracles and prophecy, consequently, are so essentially necessary to Sacred History, that it ceases to be *Sacred*, when these disappear, and can resume that title only when they again appear in history.

2. A *manifestation of God* occurs already when he temporarily appears in human form; the most perfect instance, however, is the *Incarnation* (ἐνσάρκωσις) of God, or the essential, personal and permanent adoption of human nature. In such a manifestation of God, divine power and intelligence are not yet deposited in human nature, but operate in connection with human action; on the other hand, when *the power to work miracles and to utter predictions* is imparted, the divine power and intelligence unite with human nature, which is made subservient to them. The communication of such a gift to man is, consequently, already an approach to the incarnation of God, and the normal development of Sacred History demands that, at its commencement, miracles and prophecy should not yet appear as gifts, and that manifestations of God should frequently take place; but that, during its continued progress, the converse should occur, until all, advanced to the highest degree, appear in union in the Incarnation of God.

3. A *miracle* is an evidence of the indwelling of divine power in history, and *prophecy*, of the indwelling of divine knowledge; the action of God in the former is manifested in facts, in the latter, in word and doctrine; the former is designed to elevate, strengthen and advance man's will and power of action, the latter, his knowledge and intelligence. Neither of the two can, consistently with the divine plan, destroy or disturb the liberty or development of man; which would be the result, if they were deposited in man, in their entire divine fulness, already at the

commencement of history, or at any intermediate stage, without regard to the progress of development characterizing a certain period, or without special consideration of human wants, capacities and circumstances existing at a particular period. Miracles and prophecy advance in history according to the principle of gradual development.

4. It is the pre-eminent design of *prophecy* (for any other is subordinate in its character) both to furnish the age to which it is given with a knowledge of itself, that is, of its position and obligations, and also to render the same service to every succeeding age, in so far as its condition, wants and obligations are similar to those of the former. Now, as one age is as much the fruit of the past as it is the germ of the future, the full comprehension of its position and obligations calls for information respecting both the past and the future. It is the office of prophecy to furnish this information; but, as the solution of the real and most difficult problems of the present time is obviously found in the developments of the *future*, prophecy directs its view particularly to the future.

Obs. — Prophecy designs, by means of its divine knowledge, to inform the generation of men to whom it is given, respecting both their present *acquisitions*, and also their actual *wants*, for the purpose of guiding them alike in the right employment of the former, and in an earnest search after all that must yet be acquired, before their wants are supplied. It does not, however, dwell on every aspect which the future may present, as such a course would hinder, in place of promoting, the free development of man, and destroy history; neither does it design to reveal, indiscriminately, any feature of the future which might incidentally attract attention; its sole task is to present those developments of the future, of which the germs, the origin, or the first principles, are already at hand. It prepares the way for history, and designs to show the issue to which the age wherein it is given, can, or will, or should tend. Prophecy proceeds with history, and is enlarged, not by an external increment, but by the development of its own contents through the medium of that divine principle of life, which was originally implanted in it, and which, like a germ, contains in itself the fulness of all essential developments.

5. Every history which, after originating in a source that imparts life, is maintained by an internal principle of life, and

which, amid all the developments and hinderances that mark its progress, nevertheless, reaches its appointed end, assumes a *typical* character—that is, at every successive stage this great end may be recognized and defined with increased distinctness. The principle of life by which it is animated, continually struggles to assume a definite shape, and when it possesses sufficient energy to reach its appointed end amid all the difficulties which it encounters, it will, also, have succeeded, during the previous or intermediate stages of development, in occupying certain summits or prominent points of action; these furnish to that particular stage of development to which they belong, certain manifestations, in different degrees of distinctness, of the great *idea* which is to be shown in its reality, when the last and highest degree of development has been reached; such a point is, consequently, a prefiguration, or foreshadowing, or *type* of the future completion. The typical form which the (normal) development of Sacred History assumes, consequently, belongs pre-eminently to it.

Obs.—This typical character is, by no means, foreign from Profane History, which will assume it in proportion to the degree in which it is animated by the principle of life; still, it is more or less obliterated, because the development which bears it, is limited to the mere creature. It will, on the contrary, exhibit far more distinct and striking features, and appear in bolder outlines in Sacred History, insomuch that it may be recognized not only by succeeding ages, when it is compared with the fulfilment, but also by that age in which it occurs, through the aid of prophecy, according to the particular measure of intelligence of the age. For it is one and the same divine counsel which sustains and animates Sacred History, and which, giving form and character to every stage of development, imprints its own mark on each successive stage, as far as history is capable of receiving it. When, therefore, any man of God, for instance, who is intimately connected with the kingdom of God, carries its development to a higher stage, he becomes to his own age, in his position and according to his abilities, an image of Him who conducts all things to ultimate completion. In the same manner, all historical events, arrangements and institutions, which exercise a decidedly important influence on the progress of the kingdom of God, are types of future facts connected with the salvation of man in its final results.

§ 8. *Epochs in the Chronology of Sacred History.*

1. Sacred History commences with the creation of the world, that is, of the earth and man, its inhabitant, and terminates with the establishment of man in his most perfect state and abode, through the resurrection and the judgment. It comprehends a double development: the *original*, commenced at the creation, and disturbed by the Fall — and that development which was *renewed* through the counsel of redemption, and which, sustained by an abiding divine revelation, is in the course of being consummated. The latter is contemplated by that salvation in Christ for which the way was opened, or preparation was made, in the *old* covenant, and which was accomplished and is appropriated in the *new* covenant.

Obs. — That development which still belongs to futurity, and is not yet manifested, is to be supplied from Prophecy, which contains its most important points.

2. The Chronology of the Scriptures, particularly of the Old Testament, presents so many difficulties, that a calculation of dates, perfectly correct and entitled to general adoption, can scarcely be expected. Nevertheless, the variations in the dates presented by the several chronological systems which have been proposed, are not, in general, of a serious character. The Scriptures furnish the following definite chronological points:—1. The Deluge, 1656 years after the creation of Adam. 2. Birth of Abraham, 2008. 3. Jacob emigrated to Egypt, 2298. 4. Exodus of the Hebrews from Egypt, after sojourning there 430 years, 2728, (Exod. 12 : 40). 5. Building of the temple, 480 years after the Exodus (1 Kings, 6 : 1), in the fourth year of Solomon's reign, 3208. 6. Death of Solomon, 36 years afterwards, 3244. 7. From Solomon's death to the fourth year of Jehoiakim, in which the 70 years of the Babylonian Captivity begin (by simply adding 375, that is, the number of years during which the kings of Judah reigned), 3619. 8. The end of the Captivity, in the first year of the reign of Cyrus, 3689. 9. Death of Cyrus (seven years after the return of the captives), occurring 3696 years after the creation of Adam, that is, 529 years before the Christian Era. According to this view, 4225

years intervene between the creation of Adam and the Christian Era; but as the Scriptures mention whole numbers only, and not parts of years, it is possible that errors, amounting to several decades of years, may occur in the above. According to the Septuagint (§ 113. 2. Obs.) which, in the earlier portions, usually furnishes higher numbers than the Hebrew text, the Creation occurred about 1500 years earlier than the date indicated by the latter.

DIVISION A.

THE CREATION AND THE FALL OF MAN.

§ 9. *The Creation.*

GEN. CHAP. I. (Ps. 104.)—"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." The earth and the works of God in it, were finished in six days by the almighty *word of God.* On the *first* day, the light, on which all terrestrial life depends, was called forth and divided from the darkness; on the *second*, the waters which were above, or the clouds (compare Gen. 8 : 2; Ps. 104 : 3; 148 : 4; Job 26 : 8), were divided by the firmament from the waters which were below. The waters and the land were separated, and the latter was furnished with plants of all kinds, on the *third* day. On the *fourth*, the sun, the moon, and the stars, took their places in the firmament of the heaven as lights, or bearers of the light previously created, and were appointed to "be for signs, and for seasons, and for days, and years." Every living creature that moveth in the waters, and every fowl that flieth above the earth, were created on the *fifth* day; on the *sixth*, the beast of the earth, cattle, and every creeping thing, and, lastly, the first human pair, were created. "And God saw every thing that he had made, and behold, it was very good." On the *seventh* day he rested from all his

work which he had made, and sanctified it as a day of rest for man.*

Observation 1.—The pagan nations of antiquity considered God and the world to be one and the same, and, accordingly, had no knowledge either of an existence of God independently of the world, or of a creation of the world from nothing; we find that, on the contrary, *that* nation which was appointed to be the vehicle of Sacred History until the fulness of the time was come, from the beginning possessed a clear and accurate knowledge of the truth that the world is not eternal, but originated in time and with time, and that God, who is himself infinitely exalted above the world, and who existed eternally before the world, created it from nothing, by the power of his will, which was expressed in his word: "God *said*, Let there be ——, and it was so." But, on the other hand, the knowledge of the triune being of God, and of his relation to the Creation, is first of all acquired with distinctness through the New Testament, after the Son took on him the nature of man in Christ, and the Holy Spirit was poured out upon all flesh. We learn from it that the world was created *of* the Father, *by* the Son, *unto* (εἰς αὐτον, "in him") the Spirit: "To us there is but one God, the Father, *of* (ἐξ) whom are all things, and we in him; and one Lord Jesus Christ, *by* whom (δι᾽ οὗ) are all things, and we by him." 1 Cor. 8 : 6.—"*Of* him (ἐξ αὐτοῦ), and *through* him (δι᾽ αὐτοῦ), and *to* him (εἰς αὐτόν) are all things." Rom. 11 : 36.—"In the beginning was the *Word* (ὁ λόγος), and the Word was with God, and the Word was God.—All things were made by him; and without him was not any thing made that was made." John 1 : 1, 3. Compare Col. 1 : 15, 16; Heb. 1 : 2, 3. It is true, that the Old Testament, even in its earliest periods, contains intimations of a creative Word of God (in the history of the creation), as well as of visible manifestations of God (in the history of the patriarchs—(see § 26. 2. Obs). It refers, likewise, to a *life-giving* Spirit of God, for, in the history of the creation, the Spirit of God is *moving*, as if incubating, or animating and calling forth life in the new, inanimate, unarranged creation; at a later period, references to an *enlightening* Spirit also occur. But the personal self-subsistence, and the distinction between these forms of life in

* For fuller details belonging to the history of this primitive period, see the [author's] two works: *Bibel und Astronomie*, &c., 3d ed., Berlin, 1852, and *Beiträge zur Vertheidigung u. B. der Einheit des Pentateuchs*, &c., Königsb. 1843, and also [his] Treatise: *Zur Geschichte der Urwelt*, published in the *Ev. Kirchenz.* 1846, Nos. 36–39, and Nos. 69–71.

the divine being, had not yet been perceived; they acquired, however, increased distinctness (see § 46. Obs. 2.) in the same degree in which the development of the Old Testament approached its term, namely, the incarnation of the Son, and the out-pouring of the Spirit, and this advance appears especially in the predictions of the prophets respecting both events.

Obs. 2. — In the progress of Sacred History, we meet with other creatures, which possess a spiritual nature, or are free, and endowed with self-consciousness. They are called *Angels* (ἄγγελοι), and appear as messengers and ministers of God, in ethereal forms, resembling the light (Matt. 28 : 3. Ps. 104 : 4). Sexuality and the propagation of their kind, do not occur in their case (Matt. 22 : 30). The Scriptures afford no information respecting the precise period of their creation. But as they are, according to Job, 38 : 7, declared by the Lord to have been the admiring witnesses of the works which were made during the six days of creation, their own origin necessarily preceded that of the earth and man; and, as they are placed, in the same passage, in connection with the morning stars, their abode may, possibly, be understood to be in the higher celestial regions. From this view the inference may be deduced that the stars were made before the earth was, but that the character and relation which they sustain in *reference to the earth*, were assigned to them on the fourth day of the creation.

§ 10. *Position and Destination of Man.*

1. Gen. 2 : 4–7. — "Let us make man," said God, "in our image, after our likeness; and let them have dominion — over every living thing—and over all the earth.—So God created man in his own image, in the image of God created he him." Gen 1 : 26–28. "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living* soul" (Gen. 2 : 7); that is, an animated soul, filled with the Spirit of God. The origin of man is, therefore, two-fold: in one aspect, he belongs, in regard to his body and soul, to nature (animal nature), of which he constitutes the head; in the other, he is elevated above nature, in as far as a godlike spirit, the breath of God, dwells in him, and he is the "offspring" of God (Acts 17 : 28, 29). In consequence of this two-fold character, he constitutes the connecting link between

God and nature. He is appointed to have dominion over nature, as the representative of God, and to conduct it to its highest development; his authority is derived from the image of God in which he was made.

Obs. — The divine breath of life which was breathed into man, exalted his nature, and imprinted on it the divine image. Man was, in this mode, appointed and authorized to be or to become like unto God, in holiness and blessedness, in wisdom, might and glory, in so far as the limits which circumscribe him as a creature, may admit, and in so far as his destination to be the representative of God on earth, may require.

2. Gen. 2 : 8–15. God planted a garden in the land of Eden, and assigned it to man as his abode; four streams proceeded from it, the Euphrates, Hiddekel (the Tigris), Gihon, and Pison. These statements, in combination with others, indicate the high table-land of Armenia; the two unknown streams may, possibly, be the Phasis and the Araxes. — The powers of man were intended, agreeably to the divine appointment, to be engaged in exercising dominion over all the earth. He was commanded to *commence* in the place in which God had originally established him, and, as the first exercise of his powers, the task was assigned to him of *tilling* (Gen. 2 : 5) and of *guarding* the garden in Eden, which acts present the positive and negative aspects of *dominion*. While he was appointed to continue and complete the work which God had commenced (Gen. 2 : 8) in immediate reference to Paradise, his action was not intended to be always limited to Paradise; in virtue of the divine blessing: "multiply, and replenish the earth" (Gen. 1 : 28), his sphere of action was designed to expand continually, until all the earth should belong to Paradise.

3. Man was not, immediately at the creation, advanced to the highest degree of excellence which he was capable of attaining according to the divine purpose, but the germ of all his subsequent developments was already deposited in him. As he was raised by his godlike spirit above mere nature, which was insusceptible of freedom, it was not *that* development which the plant receives, when sustained by external supplies, which was intended to characterize him; he was, rather, designed to determine and

develop himself in correspondence to the divine appointment and authorization, by his own free resolution and his free action; in these circumstances, however, it also became possible that his own determination might deviate from the divine appointment, and that he might enter into another and an ungodly path of development. The opportunity and the inducement to engage in a course of development were, primarily, furnished to him by the tree of the knowledge of good and evil, and by the prohibition to eat of it, connected with the warning that disobedience would be punished with death. (Gen. 2 : 17).

Obs. — The holiness of man, when he was originally created, did not consist in an impossibility on his part to commit sin (non posse peccare) — this was the great end, and not the beginning of the development which God appointed. Neither did it consist merely in the ability to refrain from sinning (posse non peccare), implying that the original state of man was neither good nor evil—for, in that case, he would not have sustained an actual loss through the fall, but simply have failed to obtain somewhat that was designed for him. On the contrary, it consisted in a positive disposition and tendency towards all that is good, in such a sense, however, that these were appointed to be further developed, not of themselves and by a natural necessity, but through free self-determination, choice and co-operation. Now, if man had not eaten of the tree of knowledge, that is, if he had, from the beginning, determined himself in conformity to the divine will, his original holiness, given to him at his creation, as a germ and a source of qualifications, would have, in that case, developed itself as a holiness voluntarily chosen, or chosen by himself, and set forth in action; and, in his further progress in this path, it would have perfected the ability to refrain from sin, by elevating it into an impossibility to commit sin. Then, too, the tree of life would have attained the end for which it was placed in the midst of the garden. (Gen. 2 : 9.)

4. Gen. 2 : 18–25.—The wisdom and knowledge bestowed on Adam at his creation, required, like his holiness, further development. The occasion for it was furnished, when every beast and every fowl were brought before him, for the purpose of receiving appropriate names. For, the knowledge of nature, which, without a consciousness of it on his part, had been deposited in him by the Creator in an undeveloped state, now finds an opportunity

to become distinct in his soul, and to be unfolded; at the same time the ability to use the organs of speech is developed, and appears as freedom or facility in the use of language. On this occasion, also, on which his vassals seemed to do him homage, as they were brought before him, his actual assumption of authority over the animal world was the first unfolding of the right of dominion granted to him through the image of God. And, on the same occasion, he became aware that he possessed no help meet for him, or adapted to himself, and endowed with a nature essentially resembling his own. The Lord supplied this want; "he caused a deep sleep to fall upon Adam; and he took one of his ribs — and the rib — made he a woman.—And Adam said (when he awoke): This is now bone of my bones, and flesh of my flesh." Herewith was connected the divine blessing: "Be fruitful, and multiply, and replenish the earth, and subdue it." This divine blessing conveyed to man authority to represent the divine omnipresence also, as far as his nature and great end, by which he was restricted to the earth, would admit, since this privilege was necessarily involved in the divine image in which he was made.

Obs. — The creation of woman out of the substance of man, and the institution of marriage as its result, constitute the necessary condition and commencement of the whole historical development of the human race; such a divine procedure, harmonizing, as it necessarily must, with right views on the part of man, with equal necessity, preceded the free, moral self-determination of man for or against the will of God. By such a course God "made of *one* blood all nations of men for to dwell on all the face of the earth" (Acts 17 : 26), and man was enabled to comply with the injunction: "to replenish the earth and subdue it." Marriage was, accordingly designed, not to facilitate the fall of man by his own fault, but to serve, agreeably to the divine will, as the means of promoting not only the physical, but also the moral and religious development of man. In order that the human race might form a community organically united by "one blood," it was not, already at the beginning, a multitude of individuals, without sex, like the angels, (Matt. 22 : 30). Hence it is true, not only that on the one hand, if the first man should fall, the guilt and desert of condemnation of the whole race would be occasioned, but also, that, on the other hand, the possibility of redemption could exist, depending on the Redeemer's participation of this community of blood.

§ 11. *The Fall.*

1. Gen. 3 : 1.—But *evil* is already present; a creature exists that fell from its Creator, and now opposes him by endeavors to destroy his work, and to frustrate the counsel of his love respecting the human race. It already appears here, in the serpent which "was more subtle than any beast of the field." It approaches man, for the purpose of seducing him from his God and Creator, and involving him in the snares of its own ruin.

Obs. 1.— This hostile power of darkness appears, at first, as a fearful mystery, the solution or knowledge of which was reserved for a more advanced stage of development; the complete explanation may, indeed, be still reserved for the final stage of development. This power is a personal, spiritual being, a creature, originally good and holy, when formed by its Creator, like those sons of God who shouted for joy, when God laid the foundations of the earth. Job 38 : 4, 7. (See § 9, Obs. 2.) One of those beings, namely, which were first created, abused his liberty, and did not abide in the truth. John 8 : 44. He did not keep his first estate (Jude, ver. 6), and, in his fall, carried with him others who resembled him, and who form a kingdom of darkness under him, as the prince of darkness. He is termed *Satan*, as the adversary of God, and the *Devil* (i. e. διάβολος), as the accuser of men, Job 1 : 9; 2 : 4; Rev. 12 : 10; Christ terms him a *murderer from the beginning* (ἀνθρωποκτόνος ἀπ' ἀρχῆς), and *the father of lies* (John 8 : 44); and he is elsewhere called "*that old* serpent — which deceiveth the whole world." (Rev. 12 : 9.) — The circumstance that "the earth was without form, and void" (Gen. 1 : 2) before the six days of creation, may, possibly, be ascribed to the fall of the angels.

Obs. 2.— Man is, accordingly, at his creation, in possession of sufficient means and powers to gain the victory, and receives instructions from God in terms alike of warning and of threatening, (Gen. 2 : 15, 17). But it is also in his power to despise the voice of God, alike when it tenderly warns and when it authoritatively threatens, and to yield to the attraction of the tempter's voice — his self-determination may differ from the will of God (§ 10, 3). The omniscient God, it is true, is previously acquainted with the issue: although he knows that the temptation will prevail over man, he permits it to occur. His will allows this course of events to proceed, since it leads to that crisis in man's free determination which was necessary; and this permission is not inconsistent with his designs respecting the

human race, since he has already provided means and opened a way, in the eternal counsel of his wisdom and grace, for raising fallen man and leading him, even after the fall, to the appointed end. (§ 14.)

2. Gen. 3 : 2–6.—When the tempter presents himself to man, he first awakens doubts respecting the word of God, by exhibiting it in an exaggerated form, and obliterating the distinction between the divine permission and prohibition, verse 1. After this device has proved to be unsuccessful, he at once charges God with envy and falsehood, and, at last, unfolds the whole power of Satanic art, and with a lie mingles elements of truth, in the promise: "Your eyes shall be opened; and ye shall be as gods, knowing good and evil." And man permitted himself to be ensnared; the tempter succeeded in planting ungodly lust in his soul, and the progress of the first sin now resembles that of every sin since committed: "*When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.*" (James 1 : 15.) The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, (that is, "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2 : 16), which proceed from the hell-enkindled fire of ungodly lust), and she took of the fruit of the tree, and did eat; and gave also unto her husband with her, and he did eat.

Obs. — The tempter turned to the woman, as the weaker vessel; after her fall, the man practically interpreted the words: "A man shall leave his father and his mother, and shall cleave unto his wife" (Gen. 2 : 24), which received the divine sanction (see Matt. 19 : 5), in an unnatural sense, as if they inculcated the Satanic wickedness that a man should leave his God and Lord also, and cleave unto his wife. The fact that man was formed of the dust of the ground, places in a distinct light the folly and guilt of that self-exaltation, which leads him to wish to be *as* God, while he is *without* God.

§ 12. *The Consequences of the Fall.*

1. Gen. 3 : 7. — The declaration of the tempter was fulfilled, not in the sense in which it had been received by man, but in the sense in which the crafty tempter pronounced it. The eyes of

both *were* opened (ver. 7), but they saw nothing except their nakedness and misery. They *did* become as God (ver. 22); that is, Adam ceased to be the image and representative of God, and acquired a position of his own, or became his own God and Lord. Such a resemblance to God, however, did not render him blessed as God is, but poor and wretched in the highest degree. He *did*, indeed, now know good and evil, but only through his painful experience of his want of that which is good, and of the existence of evil and all its results. Still, craftiness is caught in its own snare; the tempter had mocked man, the image of God, with Satanic irony, and the Lord now has him in derision (Ps 2 : 4), in so overruling all, that the Devil foretold his own judgment and ruin in those equivocal words. For they acquire, through the divine counsel of redemption a *third* sense, which did not occur to the tempter: the fall of man led to the Redemption, in which God became as man, in order that man might truly become as God, in the full sense of the term. (John 17 : 11, 21, 23; 2 Pet. 1 : 4; 1 John 3 : 2; 1 Cor. 15 : 49.)

2. Gen. 3 : 8, sqq. — The long-suffering of God, and the evil conscience of man are both manifested in the trial of the guilty. Adam imputes the fault to the woman whom God had given to be with him, and she transfers it to the serpent. The curse (ver. 14, 15) falls upon the serpent, as the organ of the temptation, and, through it, on the tempter: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life (Isai. 65 : 25). *And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.*"

Obs. — It cannot be reasonably doubted that the Scriptural account of the fall connects with the serpent the action of an evil being who is a spirit; the manner, on the other hand, in which the sacred writer conceived the demoniac will to have employed the agency of the serpent, is not explained. The account contains the recollections and views of the first human pair, preserved as sacred and venerable relics of the primitive age. The curse, which falls on the serpent, applies, in its external form, to the serpent alone. But the curse is pronounced for the sake of man, and not of the serpent; it is accord

ingly, adapted to the view which man *then* took, and which did not yet discriminate between the visible appearance and the spiritual principle of temptation. To man the tempter appeared as a serpent; in his view, accordingly, the curse which was directed against the serpent really appeared as a curse of the author of sin, and the defeat and destruction of the serpent, through the seed of the woman, was regarded as a deliverance from the power and influence of the author of sin. See § 14.

3. According to the sentence of the Judge, the woman shall bring forth in sorrow, and the man shall eat bread in the sweat of his face (§ 14. Obs. 2).—In every direction man encountered sorrow, pain and labor, and, after enduring them, encounters death, by which the creature of the dust, which presumptuously desired to become its own God, returns to the dust. Nature itself shares, on man's account, in the curse of man's sin: thorns and thistles shall the ground bring forth; the fall of the Lord and Ruler of the animal world, doubtless, exercised on it, likewise, a disturbing influence, leading to the development of a savage nature. The Lord, besides, drove man out of the garden of Eden (ver. 24), and at its entrance placed the Cherubim and the flaming sword, which turned every way, to keep the way of the tree of life, "lest he put forth his hand—and eat thereof, and live forever." (§ 14. Obs. 2.)

Obs. 1.—The *Cherubim* or Cherubs are, as we here learn, not mere symbols or creatures of the imagination, but real and personal beings, and, doubtless, constitute a particular order of angels. They appear, elsewhere, as the bearers, attendants and representatives of the kingly and judicial presence of God in his creation (Ps. 18 : 10; Exod. 25 : 17–22; Ezek. 1 : 5, sqq.; 10 : 1, sqq.; Rev. 4 : 6, sqq.); they may be regarded as forming the living and moving throne, on which the divine majesty is enthroned and conveyed. The representation of these beings, however, both in the tabernacle and in the visions of Ezekiel, according to which they appear in a terrestrial form, artistically constructed, is altogether symbolical. According to the description of Ezekiel, they resemble, in part, a man, a lion, an ox, and an eagle. He evidently intends to represent them as a combination of all the perfections which are singly found in the creatures that dwell on the earth — for it is suitable to the majesty of God that its bearers and representatives should combine in themselves the

perfections of all creatures. The *flaming sword* which turned every way is, like the corresponding appearances of fire in Gen. 15 : 17 ; Exod. 3 : 2, 3 ; 13 : 21, and Ezek. 1 : 4, 13, 27, a symbol of the holiness of God, as well in its consuming as in its purifying aspect: in the present instance, it assumes in its expression of displeasure, judicially, a punitive and repellent character. See § 14. Obs. 3.

Obs. 2. — "*In the day that thou eatest thereof, thou shalt surely die.*" Gen. 2 : 17. Man did eat, and death, the wages of sin (Rom. 6 : 23), entered into the world. Death is a separation of the constituents which form a union ; the immediate consequence of sin was the separation of man from God, that is, spiritual death. Now, as the attainment of the great end of man depended essentially on union with God, this disunion necessarily disturbed every other relation, and, specially, introduced bodily death, with a countless host of diseases; for when the soul depended on its own resources alone, it no longer possessed ability to maintain its own connection with the body permanently. Sin was introduced into the nature of man, and corrupted his whole being; he became flesh. Now, as that which is born of the flesh can be nothing else but flesh again (John 3 : 6), inasmuch as generation is a communication of the same nature, Adam's sinfulness was communicated to all his descendants, and the curse which lay on sin, accompanied it — bodily and spiritual death. **(See Gen. 8 : 21 : Ps. 51 : 5 ; Eph. 2 : 3 ; Rom. 5 : 12, 18.)**

DIVISION B.

REDEMPTION AND SALVATION

PART I.

THE PLAN OF SALVATION, IN ITS INTRODUCTORY STAGES.

§ 13. *Man's Capability of being Redeemed.*

Man did not, like Satan, engender sin in himself, independently of any foreign influence; it was, on the contrary, obtruded upon him externally, through temptation; he possessed, however, ability to resist it, in compliance with his duty. His whole being was penetrated with sin, and poisoned by it, but was not itself converted into sin. An element remained in him, as well as in his descendants, which does not allow of sin, or find pleasure in it (Rom. 7 : 15, 16), but, on the contrary, accuses him of sin, and reproves him. (Rom. 2 : 14, 15.) A certain longing after God, deeply rooted even when it is unintelligible, dwells in the soul of fallen man, and his heart finds no peace till it reposes in God. Both his accusing conscience and his longing after communion with God, proceed from the divine image in him, which was, it is true, impaired, clouded and darkened by sin, but not entirely obliterated and destroyed (Gen. 9 : 6, and James 3 : 9), for man is, even after the fall, the "offspring" of God. (Acts 17 : 28.) Hence, however deeply he is fallen, he is still capable of being redeemed.

Obs. — That voice of longing, which bears witness alike of man's capability, and of his need, of redemption, and which may, in a certain sense, be regarded as a prediction of a future redemption, is also heard, like an echo of the longing and groaning of the human race, in the whole earthly creation which fell with and through

man. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now." (Rom. 8 : 19–22.)

§ 14. *The Divine Counsel of Redemption.*

It was not at the Fall that God first purposed to redeem man, for "he hath chosen us in Christ, before the foundation of the world." (Eph. 1 : 4.) The fall of man was eternally known to the omniscient God; nevertheless, he determined to create man, since he had also eternally purposed to redeem fallen man. Hence, the influence of this divine counsel appears in history immediately after the fall. The first manifestation of it occurs in the promise (πρωτευαγγέλιον) that the seed of the woman shall bruise the head of the serpent. (Gen. 3 : 15.) In conformity to the divine equity, the deceiver is judged by the deceived (1 Cor. 6 : 3), the conqueror is overcome by the conquered. Although man had actually pronounced in favor of the will of Satan against the will of God, a different result is, nevertheless, to be yet produced by virtue of the divine counsel of redemption, and man's capability of being saved. Man is not made entirely subject to the will of Satan; while sin implanted in him a principle of opposition to God, he retained since his creation a principle of opposition to the tempter also. God assigns to the latter the victory over the former, so that the union with Satan, to which man had assented, does not permanently remain. Friendship and union between the two shall not exist, but rather enmity and a continued warfare, which shall ultimately terminate in the defeat of the tempter. That the human race, *as a whole* (the seed of the woman), shall maintain a contest with the author of sin, and destroy the kingdom which he has established, is the direct and primary sense of the divine promise. It was not yet expressed in this promise, but gradually became apparent in the progress of divine revelation, that *one* man, named, in a particular sense, *the seed of the woman* and *the Son of Man*, was appointed to bring victory as the leader in this

contest, and that this *second* Adam (§ 121. 2) would, necessarily, gain the victory, because at the same time "all the fulness of the Godhead dwelleth in him bodily." (Col. 2 : 9.)

Obs. 1.—After this promise is given, Sacred History exhibits an unvarying tendency towards the great end indicated in the promise, namely, the manifestation of *that* Son of Man, *in* whom and *through* whom the counsel of God should be completely fulfilled. Sacred History commences in this promise an unbroken chain in the generation of the seed of the woman, of which the last link is found in the birth of the second Adam (§ 121. 1); as the new head of the human race, he is appointed to recommence the development which had been arrested by the fall, and conduct it to its perfect completion; hence history, as it appears in the Old Testament, is the preliminary history of the Incarnation of the Son of God. The way is prepared for it, or, rather, it is brought nearer in each successive generation in the line of promise: each is a nearer approach to this great end or ultimate point of history as far as the Old Testament is appointed to comprise it. The importance of the genealogical tables of the Old Testament, in general, may be hence readily perceived, and, particularly, of that genealogical line which pervades the whole Old Testament with peculiar distinctness, and extends from Adam to Christ. (See § 124.)

Obs. 2.—The mercy of God, which designs to prepare man for redemption, exerts its influence not only in the curse pronounced on the serpent, but also in the sentence of punishment which the judicial severity of God declared in reference to man (§ 12, 2). Both that curse, and also the punishment inflicted on man, comprehend a benefit and a blessing also. If the woman shall bring forth children in sorrow, still, she shall *bring forth*—and it is, precisely, the seed of the woman which shall bruise the head of the serpent. The blessing involved in the curse does not seem to have been entirely hidden from Adam's view, since, in reference to it, he "called his wife's name Eve, because she was the mother of all living." (Gen. 3 : 20.) —Labor, performed in the sweat of the face, which is specially assigned to man, is a palliative and an antidote against the lust of sin, capable of preserving him from many transgressions.—Thus, too, even his expulsion from Paradise, "lest he eat of the tree of life, and live forever," and death also, involve both a penalty and a gracious gift. For, if man had eaten of that tree, his life on earth, burdened with a curse, with misery and corruption, would have become eternal, and he would have rendered its release from the

consequences of sin altogether impossible. Bodily death, on the other hand, which, without an intervening redemption, would have been a curse and eternal ruin alone, now also assumes, through that redemption, the character of a blessing of immeasurable value. For it is through death alone that sinful man can attain to the resurrection; the body is not "raised in incorruption," until it has been "sown in corruption." (1 Cor. 15 : 42; Phil. 3 : 21. See § 199.)

Obs. 3. — The act of God in appointing the Cherubim "to keep the way of the tree of life" (Gen. 3 : 24) in the garden of Eden, (§ 12. 3, Obs. 1,) likewise appears not only in an aspect indicating judicial severity, but also in one which conveys a promise full of consolation. The blessed abode from which man is expelled, is neither annihilated nor even abandoned to desolation and ruin, but withdrawn from the earth and from man, and consigned to the care of the most perfect creatures of God, in order that it may be ultimately restored to man when he is redeemed. (Rev. 22 : 2.) The garden, as it existed before God "planted" or adorned it, came under the curse, like the remainder of the earth, but the celestial and paradisiacal addition was exempted, and entrusted to the Cherubim. The true (ideal) Paradise is now translated to the invisible world. At least a symbolical copy of it, established in the Holy of holies in the tabernacle (§ 45) is already granted to the people of Israel, after the pattern which Moses saw in the mount, (Exodus 25 : 9, 40,) and the original itself, as the renewed habitation of redeemed man will hereafter descend to the earth. (Rev. 21 : 10.) See § 201. 2, Obs.

§ 15. *Gradual Development of the Plan of Salvation.*

1. But why did not the promised redemption immediately appear, in place of being delayed four thousand years, during which the way was prepared for it? Because it was needful both that man should be prepared for salvation, and also that salvation should be prepared for man. As sin, in its origin, lay in the sphere of the free spirit, and not in mere nature, as far as the latter is insusceptible of intelligent freedom, it could not be at once abolished by a single effort of power; and salvation could not appear suddenly without due preparation. Since man had yielded to sin by his own free choice, it was not meet that he should accept of salvation through compulsion; now, in order that he might freely determine to accept of it, it was needful that

he should receive an education which would lead to this result. According to this course of education, it was requisite that he should, primarily, acquire a knowledge of his sinfulness and of the misery which it produces — next, that he should become conscious of his utter inability to aid himself by his own wisdom or strength — and that, thus, he should become fully aware of his need of a redemption from above, and ardently desire it. This precise point the human race, as a whole, could not reach, until it had long sought and labored in vain, long wandered in the ways of error, and endured manifold trials and chastisements of a disciplinary nature:—On the other hand, the promised salvation itself could not, consistently, appear at once in a complete form. It is an unchanging law, applicable to all that has a beginning, that every manifestation of life in the creature should unfold itself in regular succession; the plant, for instance, with its blossoms and its fruits, is gradually developed from the living germ. Thus, too, this great salvation is seen to take root in the period which preceded the Christian era, before it appeared in full bloom in the Incarnation of Christ, and bore fruit in the Christian Church.

Obs. — In this connection, while the point is considered that redemption actually appeared to the world only after a period of preparation comprising 4000 years, another question assumes great importance: What was the true position of those individuals and generations which had already, at the Christian era, left the scene of development which this world presents? — This necessity of a preparation regularly conducted through thousands of years, properly applies to the race of man only as a whole. The salvation in question could be imparted to the individual in any preliminary stage, who relied in faith on the original foundation of salvation which was already laid after the fall, *and who applied to himself in faith the amount of revealed truth that had been granted to his age.* For, as the whole plant already lies potentially in the germ, so, also, the first stage in the history of salvation included the whole salvation in itself potentially, together with the assurance of a certain development and future completion. (See § 26. 1, Obs.) It is true that, after the Gentile world had withdrawn from the development contemplated in the history of salvation (§ 20. 1, Obs. 1,) this possibility of an appropriation of salvation fully applies to the people of Israel alone. But even in the case of the Gentiles, God had "determined the times be-

fore appointed," and afforded grounds of faith (Acts 17 : 26-28 Rom. 1 : 18–21) by the exercise of which they could not, it is true, attain to salvation itself, but still they could arrive at a certain measure of capacity for it. To meet and complete this capacity, divine grace is, unquestionably, both willing and able to devise the means (See § 195. 1, Obs.)

2. In company with this seed of salvation which is regularly propagated, the seed of the tares which the enemy sowed, also thrives vigorously, bearing its accursed blossoms and fruit until the day of final judgment and final separation. (Matt. 13 : 24–30.) The evil also, which is present, is guided to a complete unfolding of itself, in order that all that it contains may be revealed, that the fearful self-deception in which it moves may stand forth unveiled and exposed, and that it may ripen for its destruction and judgment. The unfolding of evil is its defeat; hence God not only endures the unfolding of evil, which steadily excludes itself from salvation, but also promotes and hastens it, that its judgment may arrive. (Exodus 9 : 12; Matt. 13 : 12; 2 Thess. 2 : 11.)

Obs. — In the prominent points which occur in the development of salvation as it advances to its great end, certain types or prefigurations of a future still higher, or of the highest development, are presented (§ 7. 5); so, too, the prominent points in the development of evil, as it advances to its end, present prefigurations of its future maturity and completion.

CHAPTER I.

FROM THE FALL OF MAN TO THE DELUGE.

(To the year 1656, after the Creation of Man.)

§ 16. *Cain and Abel.— The Cainites and Sethites.*

1. Gen. 4 : 1–15.—Two opposite tendencies permanently subsist together in the human race, and are developed with increased distinctness in the progress of time, namely, submission to God in faith, and obstinate estrangement from God. The commencement and the prefigurations of both unfold themselves already in the first two sons of the first human pair. Eve joyfully exclaims at the birth of her first son : "I have gotten a man from the Lord,"

and calls him Cain, (that is, *gotten*, or, *acquired*). She soon becomes aware of her error, and calls her second son Abel, (that is, *breath, vanity*) Each brings an offering to the Lord — the former, of the fruit of the ground, the latter, of the firstlings of his flock. The offering of Abel, besides that it manifests, as a bloody sacrifice, a deeper religious feeling and desire, is brought in faith (Heb. 11 : 4), and therefore, the Lord had respect unto him and his offering The envy which now took possession of Cain impelled him, even after he had received a warning from the Lord, to become the murderer of his brother (1 John 3 : 12). Abel's blood cries unto Heaven (Heb. 12 : 24), and Cain is cursed, and becomes a fugitive and a vagabond in the earth.

Obs. — A certain transaction — *the offering of a sacrifice* — occupies the threshold of the history of man after the fall, which continued during four thousand years to be the central point of all divine worship; it was the problem of ages, the full solution of which was not found, till it had reached its goal, in the fulness of the time, on Golgotha. It expresses the fundamental idea that a necessity exists of solving and reconciling the direct and positive opposition in which human sinfulness and divine holiness stand to each other. (See § 48, on the significance of sacrifices.) — Whence did this singular institution proceed? What produced this agreement in the mode of worship adopted by all the nations of antiquity without exception? It may be supposed, according to a conjecture not unsupported by weighty considerations, to have originated in the divine appointment and instructions received by the human race in its infancy; the interpretation which closely connects with it the circumstance that "the Lord God made coats of skins, and clothed" Adam and Eve (Gen. 3 : 21), when they were ashamed of their nakedness (ver. 7, 10), may, possibly, be well founded. (Isaiah 61 : 10.)

2. Gen. 4 : 16–24. — Cain dwelt in the land of Nod. His descendants founded the kingdom of the world, as the opposite of the kingdom of God; they invented the arts and pleasures of life, and deified themselves and their ancestors. Cain himself built the first city for his son Enoch. Lamech, the Cainite, introduced polygamy, boastingly confided in his own arm as his God, and, in his warlike song, appears as the first poet. His son Jabal is the ancestor of the nomadic tribes which dwell in tents; Jubal invented stringed and wind-instruments; Tubal-cain was skilled

in the use of brass and iron, and Naamah, the daughter of Cain according to tradition, first added ornaments to female apparel.

3. Gen. 4 : 25—5 : 32. — It was, probably, soon after the death of Abel (ch. 4 : 25), that Adam, when he was 130 years of age, begat a son in his own likeness, whom he called Seth, (that is, *appointed* or *put*). He was *put* in the place of Abel, and was the ancestor of the race of the children of God which continued in the faith, and which included ten generations previous to the Deluge: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. Adam lived 930 years; Methuselah, whose age exceeded that of any other human being, lived 969 years. Enoch, "the seventh from Adam" (Jude, ver. 14), because he walked with God, by faith, was translated, that he should not see death, (Heb. 11 : 5). He preached concerning the coming of the Lord to execute judgment, Jude, ver. 15, (perhaps he prophesied concerning the deluge). Lamech, like Eve, expected to find in his son a comforter in his work and toil on the ground, which the Lord had cursed, and hence called him Noah, (that is, *rest* or *comfort*). (He probably hoped to find in the *tenth* generation the fulfilment of the ancient promise, since, according to established opinions, the number *ten* represented a completion or a conclusion.) The life of Adam extended to the fifty-sixth year of Lamech; (Shem, the grandson of the latter, survived Abraham 50 years).

Obs. — The longevity which is characteristic of this period, arising, in part, from the circumstance that the strength of the primitive generations was less impaired than in the case of their successors, and that the primitive power of antediluvian *nature* was not yet entirely broken, is to be ascribed chiefly to the purpose of God to furnish the earth the more speedily with inhabitants.

§ 17. *The Deluge.*

1. Gen. ch. 6.—While men began to multiply with wonderful rapidity, during the long period of life granted to them, ungodliness began to prevail in the same degree. The fathers, in the Sethitic line, who walked in faith, were the salt of the earth. The "sons of God" (usually understood to be the Sethites), saw

the "daughters of men" (usually interpreted as the daughters of Cain), that they were fair; and they took them wives of all which they chose. From these ungodly espousals proceeded arrogant, violent, and wicked men (*Nephilim*, "giants"); wickedness and violence at length so generally prevailed, that only one man was found who had kept the faith: Noah, "a preacher of righteousness." (2 Pet. 2 : 5.) The long-suffering of God waited 120 years for the repentance of men. In the meanwhile, Noah built the ark, according to the command of God, and made it 300 cubits in length, 50 cubits in breadth, and 30 cubits in height. But men were not led to repentance; "they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away" (Matt. 24 : 38, 39),—a warning and a type of the day of judgment.

Obs.—"It repented the Lord that he had made man on the earth." (Gen. 6 : 6.) Repentance implies, first, a painful consciousness that the result does not correspond to the design, and, secondly, an ardent desire to be able to annul the past, and to commence anew. So far, a certain analogy may be traced between the divine and human repentance. They differ essentially herein, that the perverse result is at no time and in no mode occasioned by God, and that he always possesses the means to annul the past, and to commence anew. In this instance, he arrested the course in which the creatures of his hand proceeded, by the judgment of the Deluge, and commenced anew in Noah, as the second ancestral head of the human race.

2. Gen. 7 : 1—8 : 14.—In obedience to the command of God, Noah entered the ark, together with his wife, his three sons, Shem, Ham and Japheth, and their wives. He also took with him "of every living thing of all flesh, two of every sort —— male and female (6 : 19), but of every clean beast "by sevens" (7 : 2), probably for sacrificial purposes (8 : 20); the necessary supply of food was also secured (6 : 21), and the Lord then "shut him in." (7 : 16.) The Deluge commenced in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month—in the year of the world 1656. The waters rose 15 cubits above the highest mountains, and "all in whose nostrils was the breath of life, of all that was in the dry land, died."

(7 : 22.) The Deluge extended through the space of a year, the ark, at length, rested on Ararat, a ridge of mountains in Armenia.

Obs. 1 — The capacity of the ark was 3,600,000 cubic feet; if we assign nine-tenths of this space to the food which was stored, and allow 54 cubic feet, on an average, for each pair of animals (three feet in each direction, length, breadth and height, for each animal), sufficient space remained for nearly 7000 species. No fish, insects or worms were included; all the varieties may be referred to species, and the species now claimed as belonging to a genus, may, perhaps, in many cases, be reduced in number. The gathering of the animals was facilitated by their own instinct; even now, a certain presentiment of an approaching catastrophe in nature occasionally leads them to seek the neighborhood of man; besides, a difference of climate did not exist before the Flood. A mass of water equal to the two-hundred-and-seventy-second part of the mass of the earth would be sufficient to envelope the globe with a covering of water rising to a vast height above the level of the sea.

Obs. 2. — Traditions of a general deluge are found among all nations, exhibiting, in most instances, a surprising agreement with the scriptural narrative. These traditions introduce statements which render it easy to recognise the Noah of whom the Bible speaks, in the righteous Manu (elsewhere called Satyavrata, with his three sons, Scherma, Charma, and Jyapeti) of India, in Xisuthrus (the tenth king after Alorus) of Chaldea, in Osiris of Egypt, in Fohi of China, and in Deucalion of Greece. Coins of the Phrygian city of Apamea (of the third century) represent the Flood in a mode which resembles the scriptural account, and, besides, exhibit the letters NΩ. Traditions, preserving a similarly striking correspondence, are also found among the Peruvians, Mexicans, Greenlanders, &c.

Obs. 3. — Geology also furnishes the most decisive evidence of a general Flood. The surface of the earth exhibits a deposite which succeeded a universal and mighty flood, and which, consequently, has received the appellation of *diluvial* land.

Vast quantities of bones and teeth of ante-diluvian animals, masses of rock and boulders, carried onward by the flood, are found in this diluvial portion. Masses of granite, often of immense size, and evidently derived from the elevated regions of Scandinavia, are spread over Northern Germany and the regions adjoining the Baltic Sea, and can have been transported thither by a mighty flood alone (possibly on fields of ice). Thus, too, the flood carried rocks of immense

size from Mt. Blanc to the Jura mountains. It deposited quantities of bones of the Mastodon on the Cordilleras, at a height of 8000 feet; and avalanches of snow on the Himalaya mountains, at an altitude of 16,000 feet, have brought down the bones of deer and horses. Many bone-caves (like the Kirkdale cave near York, which Buckland first investigated for geological purposes), clearly show the difference between the ante-diluvian and the post-diluvian periods. From the Arctic Sea, through the tropical regions, and as far as the southern hemisphere — in Siberia and North America, in Germany, Peru, Mexico and New Holland — there are found vast numbers of fossils (tropical plants and animals, forests of palm-trees, and, particularly in Siberia, entire herds of elephants). Nay, a mammoth was found (at the beginning of the present century) in the ice of Tungusi (Siberia), with the flesh, skin and hair still preserved, furnishing evidence that these animals had been buried by the sudden arrival of the flood, and, further, that, previous to the Deluge, a tropical climate had prevailed over the whole earth, which was converted by that event, at the poles, into one of excessive severity.

Obs. 4. — During his descent into hell, and previous to his resurrection, Christ preached to those who had perished in the deluge. (1 Pet. 3 : 19, 20; § 156. Obs. 1.) The deluge was a flood of grace to Noah, and, in this aspect, was a prefiguration of Baptism. (1 Pet. 3 : 21.)

CHAPTER II.

FROM THE DELUGE TO THE CALLING OF ABRAHAM.

(1656—2083, after the Creation of Man.)

§ 18. *The Noachian Covenant.*

Gen. 8 : 15 — 9 : 17. — The messenger of peace, bearing the olive-leaf, had announced the abatement of the waters of the deluge. In obedience to the divine command, Noah went forth from the ark; he builded an altar, and offered sacrifice. The Lord smelled the sweet savour, and said: "*I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth: neither will I again smite any more everything living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.*" The paradisiacal bless-

ing: "*Be fruitful, and multiply, and replenish the earth,*" was renewed in the case of Noah and his sons; dominion over all animals was also given, but the power of dominion was no longer a natural endowment; authority could be exercised over animals only through the medium of cunning and art, or of fear and dread. Animal food was expressly allowed, but "flesh with the life thereof, which is the blood thereof," was excepted. (See Lev. 17 : 11.) "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." — As a token of the renewed covenant, God set the rainbow in the cloud.

Obs. — Thus, a new course of development commences in the kingdom of God, occupying the period during which the forbearance of God (Rom. 3 : 25), dealt with sin, until He should be manifested, who was able to atone for it and to blot it out. The renovated earth proceeding from the deluge (its baptism of water, 1 Pet. 3 : 21), is appointed to be replenished by a new race of men, the remnant of the former, like a brand plucked out of the fire, but, nevertheless, connected with that former race. Adam's sin dwells in the race that is spared, as it dwelled in the former, but the counsel of salvation rules over the race with increased activity. Noah's sacrifice, which opens the new development, is a confession of sinfulness and of the hope of redemption. The response of God to this confession is written on the vault of heaven, and, like characters inscribed with sympathetic ink, which afterwards become visible, the writing of God stands forth brightly and distinctly before all succeeding generations, when the lowering storm, admonishing us of former judgments, gives place to the cheering beams of the sun that reminds us of the grace which has since been revealed. The exalted plan according to which God administers the affairs of the world, contemplates the universal sinfulness of man as an evil that *has occurred* and that *still* operates, and that plan is now so arranged as to be adapted to man; (there is deep significance in the word "for," which occurs in the promise, Gen. 8 : 21). Divine mercy regards the sinner as an unhappy creature, and tenderly deals with him while the possibility of his salvation exists, and the divine long-suffering bears with the sinner and spares him as long as his return to God is possible; both unite in delaying the second and last, or general judgment of divine holiness (which can consider sinfulness as guilt alone and punish it as such), until divine grace shall have accomplished all things which it had predetermined to do for the redemption of the sinful race of man. (Acts 17 : 31., Even this new course of development, how

ever, although commenced under such favorable circumstances, does not yet conduct to the manifestation of salvation; it is interrupted by the renewed degeneracy of man, and, therefore, needs a new commencement, according to a modified plan. For the fruit which it brings forth is not divine salvation, but ungodly *heathenism*. The unity of the human race, which had re-appeared after the deluge with renewed vigor, and which could have powerfully promoted and accelerated the development contemplated by God, proves to be the source of actions offensive to God; it becomes necessary to terminate the unity and union of the race (§ 20), which threaten to frustrate the great plan of God, and commence anew.

§ 19. *The Sons of Noah.*

Gen. 9 : 18–29. — Noah began to be a husbandman, and he planted a vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent. Ham, his youngest son, mocked him, but Shem and Japheth, with averted faces, covered their father. This unsightly transaction reveals the personal character and natural tendency of each of the sons of Noah; and, since generation is a communication of being, these characteristics are further unfolded in their descendants. Hence, when Noah, after he awoke, knew all that had been done, he prophetically pronounces a blessing and a curse, containing a history of the world in the germ. "*Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.*"

Obs. — Noah's prophetic contemplation is influenced by the wickedness of Ham, and the filial piety of the brethren of the latter; hence he regards the bright aspects alone presented by the development of Shem and Japheth, and the dark aspects alone in that of Ham. — Jehovah, the God of salvation, who forms and executes the counsel of salvation (§ 3, Obs.), is the God of Shem; he is the chosen one of Jehovah; the promised salvation of mankind shall proceed from the family of Shem, and not from those of Japheth and Ham. Japheth shall be enlarged and dwell in the tents of Shem; that is, the descendants of Japheth shall be received as participants of the salvation proceeding from Shem. Canaan was the youngest son of Ham;

thus Ham receives, in his own youngest son, the recompense for the wicked conduct of which he himself, the youngest son of Noah, had been guilty. The curse of temporal and spiritual bondage lies on his house; and while a curse and evil are announced in place of a blessing and salvation, it is not yet revealed to him that his descendants can and shall be hereafter made free in Christ from all bondage, and that, in Christ, the curse which long and heavily oppressed them, since the days of their ancestors, shall terminate. That the bright aspects of their development will assuredly be manifested, even if the time be distant, we already learn from the words: "Princes shall come out of *Egypt; Ethiopia* shall soon stretch out her hands unto God." (Ps. 68 : 31.)

§ 20. *The Confusion of Tongues, and the Dispersion of Mankind.*

1 Gen. ch. 11. — The descendants of Noah proceeded from Armenia in an eastern direction, and dwelt in a plain in the land of Shinar, between the Euphrates and the Tigris. Anticipating that an excess of population would ultimately render their dispersion necessary, they propose to establish a central point of union, to ascend, with Titanian arrogance, to the clouds, and, by a combination of all their strength, to defy Him who dwells in heaven. "Go to," they say, "let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a *name*." (See Gen. 12 : 2, "name," Hebr. Shem.) Hitherto, the whole earth had been of one language and of one speech — the necessary condition of united action. This bond was broken; the Lord came down and confounded their language, so that they left off to build the city; on this account, it received the name of Babel, (that is, *confusion*). As their union had been perverted, the Lord scatters them abroad. Henceforth, the nations walk in their own ways (Acts 14 : 16) until they meet again on Golgotha before the despised cross, the reverse of the proud tower — until the Lord again comes down, and, on the day of Pentecost, re-unites by his Spirit the divided tongues in one. But Babel is a type of all that is ungodly and anti-Christian — a type of the maturity which evil must hereafter reach. (See § 15. 2, Obs. and § 196.)

Obs. 1. — When the words were spoken: "Go to, let us build, &c.," the hour of the birth of *heathenism* arrived. For heathenism

essentially consists, on the one hand, in a denial of the living and personal God, and contempt of the salvation which he had predetermined to bestow — and, on the other, in the opinion of man that he can and must aid himself by his own power and wisdom, and, consequently, in the effort to set forth salvation by his own means. This tendency became visible and recognizable in the attempt of the builders of the tower, and *then* a development commenced, which, as it is unable to reach the mark set before it, can, and ought to, terminate only in a total failure, in loss of confidence in itself, and in despair. (See § 120. 1.)

Obs. 2. — The temple of Belus in Babylon, described by Herodotus I. 181, and Strabo, 16. 1., is generally considered as a later completion of this unsuccessful plan of building. A mass of ruins on the west bank of the Euphrates, of more than 2000 feet in extent, which the Arabs call *Birs Nimrud* (Nimrod's tower), constitutes, according to tradition, the remains of the tower of Babel.

2 Gen. ch. 10. — Japheth originally proceeded in a northerly direction: agreeably to the paternal blessing which had predicted his *enlargement*, his descendants, who form the *active* element in history, peopled Northern Asia, and the whole of Europe: even in our own day the influence of that blessing, "God shall enlarge Japheth," is seen in the tendency of these descendants to establish colonies in new regions. Ham proceeded towards the south; the heat of the mid-day sun corresponded alike to his name (Ham, *warmth*, *heat*) and to the ardor of his disposition; his descendants occupied the southern peninsulas of Asia, India, Arabia, and the whole of Africa. The race of Shem, constituting the *stable* element in history, was established in Central Asia, and extended both in an easterly and in a westerly direction. The promised line is seen in this family, which again presents in one period or division an aggregate of ten generations: Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abraham. But, towards the close of this period, corruption appears even in the line of promise, for Terah, the father of Abraham, already served other gods (Joshua 24 : 2, 14).

Obs. 1. — The time in which the events narrated above, occurred, is indicated in Gen. 10 : 25; it is there stated that the great-great-grandson of Shem received his name Peleg (that is *division*) from the fact that in his days the earth was divided. (Others, applying

the term to a physical change, suppose that an abruption or division of the several continents is implied.) — Further details respecting the dispersion and extension of mankind are found in the Mosaic table of nations, which, like a vast genealogical map of the world, exhibits the manner wherein the descendants of Noah established themselves in the regions east of the Mediterranean Sea. — The first government characterized by the culture and power to which it attained, was founded by Nimrod, the Hamite, in the land of Shinar (Gen. 10 : 10.)

Obs. 2. — The confusion of tongues and the consequent dispersion of nations, like the fall of man and the union of the sons of God with the daughters of men in a former period, constituted a crisis in the history of man. For the development which God had appointed is again perverted, arrested and ruined; hence it became necessary that a new period in the events which prepared the way for the promised salvation, should commence. In the natural world, diversities of climate originated in the deluge; the confusion of tongues, combining its influence to a certain degree with that of climate, now led to many distinctions among men, which are perceptible in their respective races, national peculiarities, languages and religious (mythological) systems.

Obs. 3.—The table of nations (Gen. ch. 10), which may seem to be uninteresting and useless, is, nevertheless, very significant in this connection. For at this point, when Sacred History allows the nations from which it is turning away, to walk in their own ways, the preservation of their names implies that not one of them shall be ultimately lost to it, or be forgotten by the counsel of eternal love.— This table, besides, exposes the fallacies of the mythical genealogies of pagans, contradicts their fables respecting gods, heroes and periods of millions of years, and also affords a firm foundation for investigations concerning the origin and the traditions of nations.

CHAPTER III.

FROM THE CALLING OF ABRAHAM TO THE BIRTH OF CHRIST.

(2083—4225, after the Creation of Man.)

§ 21. *General View.**

1. In consequence of the perversity of men, the manifestation of salvation could not take place during the two preparatory periods (described in the two preceding chapters), which were designed to lead to it. God does not, however, abandon his counsel of redemption, but commences his gracious operations anew. In each of the two former periods the whole race of man was appointed to sustain the development of salvation, for in each the whole race could trace its origin to the same head (Adam and Noah). We now perceive mankind unfolded as a multitude, and no longer characterized by unity; all are now alienated, indeed, from the divine counsel of redemption, but they are not destroyed by a new judgment extending over the whole earth; they are, on the contrary, reserved unto salvation, and can and shall be restored (§ 18. Obs.). If they have become incapable of sustaining a part in the preparation of salvation, they can, at least, be made capable of accepting salvation at a subsequent period, when it is manifested in its completion. Hence, the preparation of it which now commences anew, necessarily assumes the character of *Particularism* [that is, a special relation between God and a chosen people]; it is the appointed task of the development of *Paganism* to awaken the feeling of a need of salvation and lead to a susceptibility of it; while, on the contrary, it is the appointed task of *Judaism* to manifest that salvation itself. God chooses *one* man, and intrusts to him and to his descendants the care of the sacred deposit.

* See the [author's] treatise, entitled: "Land und Volk Israel," in the Christoterpe for the year 1853.

Here all divine revelations and preparations intended to lead to salvation, are concentrated, until the kingdom of God, after acquiring internal strength and completion, shall, in the following period, embrace all nations within its limits. In the mean time, God "suffers all nations to walk in their own ways" (Acts 14 : 16), in order that they may ascertain in their own experience whether human strength and wisdom can afford aid. They are given up to themselves, like the prodigal son who withdraws from the embrace of his father, and carries his portion with him into the world. They carry with them as their portion from the paternal home, the recollections and the hopes of a primitive age, and the law that is written in their hearts. And the prodigal, after he had spent all, and no man gave unto him even the husks that the swine did eat, at length returns to his father, full of sorrow, and hungering after the bread of life — and he is kindly received. So too, should men be prepared for salvation amid the development of Paganism, and, by the development of Judaism, that salvation should be prepared for them (§ 15. 1).

2. In the *people of God* we see the people of desire, directing wishful glances towards the future which is to bring salvation. They represent in history the divine opposition to prevailing evil; they are the voice of one crying in the wilderness: "Prepare ye the way of the Lord." (Mark 1 : 3.) It is true that the perversity of the human heart developes itself even in this chosen nation, and that, as a body, it is often alienated from God; nevertheless, while it is not distinguished by an unusual degree of culture, or peculiar success in the arts and sciences, this nation is characterized by a high degree of culture in religion; it possesses treasures of divine wisdom; it is strong in hope, and mighty in a faith that overcomes the world. In this nation the way is regularly prepared that conducts to salvation; the Saviour of the world proceeds from their midst; in Abraham's seed all the nations of the earth shall be blessed. (Gen. 22 : 18.) — Even for pagan nations, although they walked in their own ways, God appointed a special task, namely, "*that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us*" (Acts 17 : 27); and after long and manifold wanderings, when they had, at length,

discovered their spiritual poverty, and their spiritual helplessness, they, too, found salvation in Christ. For even paganism was appointed to bring forward stones for the building up of the kingdom of God which should be revealed in its grandeur and comprehensiveness. The results of the intellectual culture of paganism, particularly those which belong to philosophy, art and science, are even yet, in part, unrivalled, and have rendered essential service to that *Christian* culture which is designed to penetrate and sanctify all things. Nevertheless, "*salvation is of the Jews.*" (John 4 : 22.)

§ 22. *The Holy Land.*

1. Palestine, which was previously occupied by the descendants of Canaan, was appointed by the Lord to be the abode of his people, the nursery of his kingdom. Its position between the Mediterranean Sea on the west, the mountains of Lebanon on the north, the Syrian wilderness on the east, and the desert of Arabia Petræa on the south, is peculiar; while it constituted the centre of the three divisions of the world as it was then known, the country, like the nation which occupied it, was secluded by its insulated position from the rest of the world. The interior was protected by the peculiar features of the whole region from foreign influences, while, at the same time, its position between Egypt and the great Asiatic kingdoms, the vicinity of the widely extended commerce of Phœnicia, and its own near approach to the most important channels along which the commerce of the ancient world flowed, combined to establish it in the centre of the activity of the world. The country was, in this manner, specially adapted to become, at first, the silent and retired nursery of the kingdom of God; and, afterwards, to spread abroad, in all directions and among all nations, the great salvation, when the latter had reached the period of its maturity.

2. Palestine is a mountainous country throughout its whole extent. On each side of the Jordan a high table-land extends along the entire length of the country, from the mountains of Lebanon to Arabia Petræa; four parallel divisions of the surface are produced by these features: the sea-coast, the west-Jordanic

highland, the plain of the Jordan, and the east-Jordanic highland The Jordan rises at the base of Mt. Lebanon (Hermon), flows through Lake Merom, and, after proceeding 10 or 15 miles further, enters the Lake of Gennesaret, (the sea of Galilee, the sea of Tiberias). On issuing from this sea, it proceeds in a course so tortuous that, in "a space of sixty miles of latitude and four or five of longitude, the Jordan traverses at least 200 miles."* Between the two lakes through which it passes, 27 extensive rapids occur, besides many others of less magnitude. Steep cliffs, like walls of rocks, rise in some places to the height of 2500 feet, immediately on the two shores of the Dead Sea, and, in combination with the deep depression of the Dead Sea below the ocean-level, maintain so high a temperature of the air, that the amount of water lost by evaporation equals the whole amount of water flowing into the sea from the Jordan and other smaller streams. For it has been ascertained that the entire valley or bed of the Jordan lies below the level of the Mediterranean—the lake of Gennesaret lying 612 feet, and the Dead Sea 1235 feet, below that level. These two bodies of water present a striking contrast: the region which surrounds the former, distinguished by its beauty and fertility, and enclosing a fruitful world of life in its bosom, is the abode of the blessing and salvation of God; the latter, a mass of salty water, destructive to life, surrounded by steep basaltic rocks, on which all that has life grows torpid, and enveloped in a glowing atmosphere that is filled with noxious vapours, is an image, as it is also the abode, of the divine curse and of death. The basin of the Dead Sea consists of two unlike portions, which are partly separated by an extensive

* [This is the statement of Lieut. Lynch, commander of the late (1847) Expedition to the Jordan and the Dead Sea (Narrative, &c. p. 265); the author gives the distances in Prussian miles. Lynch adds to the above the fact which the author has also quoted: "We have plunged down twenty-seven threatening rapids, besides a great many of lesser magnitude." In another place, p. 440, Lynch remarks: "We found the difference of level, in other words, the depression of the surface of the Dead Sea, below that of the Mediterranean, to be a little over 1300 feet." This statement also agrees with that of the author, who means Prussian feet, which are somewhat longer than the English measure of the same name, or, 1.029722. — Tr.]

and level peninsula; the connection is formed by a narrow and shallow channel. The northern part, which constitutes more than two-thirds of the whole, is, upon an average, more than 1000 feet deep; the southern part, on the contrary, is not more than 12 feet deep in the centre, and is so shallow along the edge, that the heated and slimy bottom is scarcely four feet below the surface of the water. On the east side, the Jarmuk (or Hieromax, now called Sheriat-el-Mandhur), and the Jabbok, flow into the Jordan; the Arnon and the Sáred flow into the Dead Sea; all these pass through narrow and deep ravines, of which the sides are nearly perpendicular. The west side presents only unimportant rivulets and mountain-streams. The plain of the shore of the Mediterranean Sea is interrupted by the promontory of Carmel, at the foot of which the brook Kishon empties into the sea. That portion which lies on the north of Carmel is called the plain of Akko; the southern portion is again divided by a hilly projection, into the plain of Sharon on the north, and the plain of Sephela on the south.

3. The western highland rises, in the course of a few miles from the coast, to a height of 2000 or 3000 feet, while, on the side of the Jordan, it presents an uncommonly steep and rapid descent; it is marked by numerous narrow ravines, and deep excavations formed by violent mountain-torrents, but it exhibits only one plain which is of considerable extent. For the central portion, very nearly, is occupied by the plain of Jezreel (Esdraelon), through which the Kishon flows into the sea. The northern half forms the highland of Galilee; the southern portion comprehends the range of Mount Ephraim (Samaria), and the Mountain of Judah (Judæa). The extreme southern portion of the latter constitutes the Mountain of the Amorites, characterized by a precipitous declivity in the direction of the desert of Arabia (§ 41. 2). The eastern plateau (Peræa) exhibits greater uniformity than the corresponding plateau on the western side Extensive oak-forests alternate with rich pasture-land. It is intersected by the brook Jarmuk at the distance of a few miles below the sea of Galilee. The northern plain is called Bashan. Mount Gilead, intersected by the brook Jabbok, rises on the south of the Jarmuk; towards the south, and in a direction opposite to

Jericho, the highland of Gilead descends into an extensive level called the plains of Moab. The mountains of Abarim then begin to rise. The Arnon, which rises in this range, forms, on this side, the boundary of the land of promise.—The eastern plateau terminates in Mount Seir, or the mountains of Edom, which extend to the Ælanitic Gulf. (§ 41. 3.)

Obs.—The extraordinary fertility of the country is celebrated both by the Scriptures and by classical authors; according to the former, it was a land flowing with milk and honey. The density of the population corresponded to the fertility of the soil. Although the country was inhabited by numerous tribes in the age of Abraham, it afforded ample space and support for his vast flocks and herds. When David numbered the people (§ 78), the country contained five millions of inhabitants—about four hundred to a square mile. The population appears to have been even greater at the Christian era. The condition of Palestine in our day presents a striking contrast to the above. Barren, parched, uncultivated and uninhabited solitudes occupy the greatest part of the territory. This country exhibits, in an unusually distinct manner, the influence of a blessing or a curse; there is a sensitiveness in its relations to its occupants which is not elsewhere beheld. For no other country so readily receives the impression of the blessing or the curse which rests on the inhabitants; and no other, again, contains in itself so many fountains whence a blessing or a curse may flow, according to the will of God, for the purpose either of inflicting a chastisement or bestowing grace.

FIRST PERIOD.

THE AGE OF THE PATRIARCHS.

§ 23. *Significance of this Period.*

1. The kingdom of God, in the new form which it now assumes, again begins its movements in the narrow sphere of *the Family*. While marriage constitutes the condition on which alone history can proceed (§ 10. 4, Obs.), the commencement of the latter is found in the family. Sacred History also conforms to this law, which is founded on the nature of the human race. The significance of this period consequently arises from the circumstance that it furnishes the materials of the history of salvation in its introductory stages, or that it presents the several

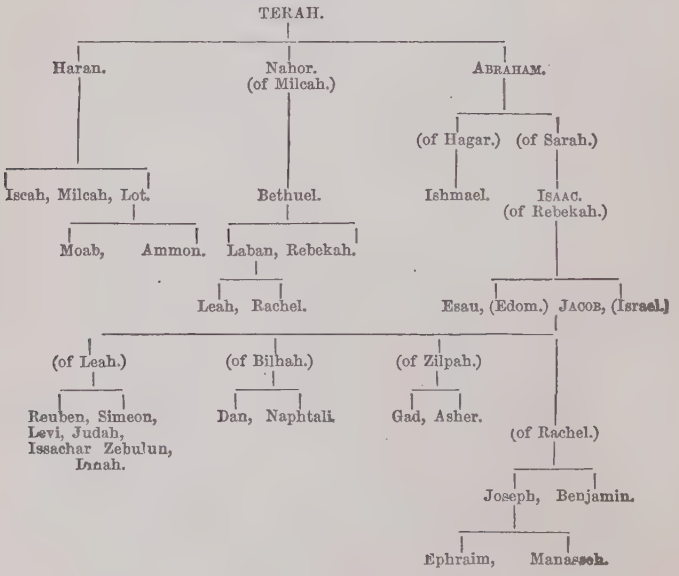
tribes and their ancestors, from whom the chosen *people* proceeded, in the regular succession of the several generations of the family, and that it discriminates between them and collateral tribes, like the Moabites, Ammonites, Ishmaelites, Edomites, &c. A single branch is taken from the tree of the Shemitic race to which the promise had been given (§ 19. Obs.); it is transplanted and set in another soil, where it is carefully tended by its owner, and takes root; it is regularly cleansed and pruned; and when it has advanced in its growth and become itself a vigorous trunk, it spreads forth at length in twelve widely-extended branches.

2. All the revelations of God and the whole course of his Providence, as well as all the hopes and designs of the chosen family, are directed towards two central points: the *seed* of promise, and the *land* of promise. It was needful that the foundation of the new development should be laid in the land of promise, that the promised seed should be conceived and born there, and that Israel's history in its earliest stages should occupy that land as the home of its childhood; hence has arisen the deep, powerful, and unvarying tendency of this history to seek that home perpetually; for the spot in which man was born, and in which he passed the years of his childhood, is always felt to be his home, and attracts to itself the longings of his heart. There is deep significance in the circumstance that the land of promise was at first assigned to the chosen family merely as a land of pilgrimage, and only *promised* as a land of possession; there is equal significance in the fact that the family abandons it during four hundred years; the former is appointed to be the means of unfolding and strengthening their faith; the latter is designed to secure a period of probation and education (see § 35. 1, Obs.) The design of this period, which constitutes the childhood of the history of Israel, corresponds to the childlike mode in which the testimonies and revelations of God are given. The Lord, as the tutor, assumes an appearance adapted to the state of the pupil, and may be regarded as advancing in his communications with the progress of the latter. Hence this period exceeds all others in the number of theophanies (§ 7. 2), or manifestations of God.

3. History derives not only its commencement but also its early prefigurative form and its peculiar features from the family; for the germs and vital powers of the character, and the tendency

and the pursuits which are gradually developed in the regular increase resulting in the existence of a whole people, are enclosed in all their original vigor in the family. The history of the patriarchs is, consequently, the prelude and the type of the entire subsequent history of the nation, both in its divine and in its human aspects. The peculiar features of the character and the life of the ancestors of Israel re-appear in the character of the nation descending from them, in so far and so long as that nation does not, with suicidal violence, cut itself off from its source, and oppose its own nature and destination. The pictures of life which the age of the patriarchs presents in their representatives, Abraham, Isaac, Jacob, and Joseph, are like a mirror, in which the future generations of Israel may behold the reflection of themselves; and, indeed, they render the same service to that succeeding age in which the spiritual Israel takes the place of Israel after the flesh. (Gal. 3 : 7, 29; Rom. 9 : 6–8.)

Obs. — The following table, which anticipates the regular succession of events, may contribute to give distinctness to the family-connexions of this period:



§ 24. *The Calling and Emigration of Abraham.*

1. Gen. 12 : 1–9. — Abraham came originally from Ur of the Chaldees; his father Terah, whose nomadic habits had induced him to leave that region, died in Haran (Carræ) in Mesopotamia. Here Nahor established his residence. But Abraham, when he was 75 years old, received the divine *call:* "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee;" he also received the *promise:* "*I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:* and I will bless them that bless thee, and curse him that curseth thee; *and in thee shall all families of the earth be blessed.*" Abraham obeyed the call; Lot, whose father Haran had already died in Chaldea, went with him. When Abraham had passed through the land unto the place of Sichem, unto the plain of Moreh (on Mount Ephraim), he learned that he had arrived at the chosen place, and the Lord said to him: "Unto thy seed will I give *this* land." Abraham pitched his tent between Bethel and Hai, builded an altar, and called upon the name of the Lord.

Obs. 1. — Abraham remained after his marriage without issue, but Jehovah promised to raise up children unto him, against the course of nature. He, therefore, chose in Abraham a people which was called into existence only by his almighty, creative power. It was needful that Abraham should be withdrawn from all connection with his own family and people, since it was full of danger (Josh. 24 : 2, 14); if he had retained his early connection with them, he would have been nothing more than one link of the whole chain: his union with them would have oppressed, checked or arrested his peculiar political as well as his religious development. As the founder of a *new family*, and of a *new order* of things, it was needful that he should withdraw from the relation which he had hitherto sustained towards others. The history of the old covenant begins with the strictest Particularism, that is, with the selection of a particular individual and of his seed, but it immediately opens a view of the widely-extended or general plan of the salvation of all nations. The salvation of the whole world is the purpose and end of the election of Abraham.

Obs. 2. — The promise which is here given to Abraham is the resump-

tion, continuation and further unfolding of the blessing given to his ancestor, Shem (§ 19). The servitude to which Canaan is condemned, is resumed in the words: "Unto *thy* seed will I give this land," but it appears in the form of a blessing given to Abraham; in the same manner, the promise that Japheth shall find Jehovah and his salvation in the tents of Shem, is also resumed in the words: "In thee shall all families of the earth be blessed;" but the promise, no longer restricted to the descendants of Japheth, is now extended to all the nations which do not refuse the blessing proceeding from Abraham's race. The organic progress of the idea of salvation did not yet admit here of the mention of a *personal* Messiah. The idea of a Messiah could not assume the form of a clear and distinct expectation of a personal Messiah, until a personal deliverer and redeemer of the people had appeared in Moses (§ 57), and until, even in a more expressive manner, the highest splendor of the history of the old covenant had appeared in the person of David (§ 76. 1). As the first evangelic announcement (Gen. 3: 15) presents the seed of the woman, that is, her offspring, or the human race in general, as the ultimate conqueror of the tempter (§ 14), so here too, Abraham's seed in general, that is, the nation descending from him, viewed in its unity as an aggregate, appears as the bearer and medium of salvation. Still, a decided advance already appears here, in the circumstance that the expectation of salvation obtains clearer and more precise boundaries, and that this expectation does not, as in the former case, refer, negatively, to the absence of evil only, but also, positively, to the presence of salvation.

Obs. 3. — The words of Jehovah: "I will curse him that curseth thee," express, as it is very evident, not the rule which Abraham is to observe in his conduct towards those who curse him, but the rule which God will adopt when he judges them. It is precisely the fact that God assumes the office of punishing them, which imposes on Abraham the obligation to submit both the curse and the vengeance to God exclusively. Abraham is appointed to "be a blessing," and "all families of the earth shall be blessed" in him — hence it is his office to bless and not to curse. Besides, the word of Jehovah does not refer to Abraham simply as an individual, but to Abraham as the representative of the chosen people, and as the bearer of the divinely-appointed development of salvation; — hence, those who curse Abraham are not here his personal enemies, but those who disturb and oppose the divine development of salvation, and who do not hate the person of Abraham or of his seed, but rather the calling, the office and the position which he received from God. This minatory

language of God is a pledge that, in his just administration of earthly affairs, he will ultimately hurl back on the nations and the kingdoms of the world *that* curse which they bring on the chosen people. The whole history of the people of Israel, and of their collisions with other nations, furnishes evidence of the strictness with which God has fulfilled his word. (See § 56. 2, and § 89.)

2. Gen. 12 : 10–20. — In consequence of a famine which prevailed in the land, Abraham journeyed to Egypt. He is exposed to the danger of losing his wife, on account of this journey which he had undertaken by his own choice; he had announced her as his sister, and believed himself to be justified in making this declaration, by his near relationship to Sarah (Gen. 20 : 12), who, according to an old tradition, was Iscah, (mentioned in Gen. 11 : 29.) Pharaoh, who had caused her to be brought to his house, is compelled, by great plagues from the Lord, to restore her. Abraham, after receiving valuable gifts, departs.

Obs.—Egypt, a country not far removed from the land of promise, with its seductive profusion and wealth, its civilization and wisdom, is a type of the kingdoms of the world in their power and glory; it was adapted both by its attractive and its repellent influences, to be a tree of the knowledge of good and evil to the chosen poople, throughout the whole course of the history of the latter. It first enters here into connection with Sacred History, and offers in its relation to Abraham a prefiguration of the relation which it will afterwards sustain to his descendants. The same necessity conducts both him and them to Egypt; they both encounter similar dangers in that land; the same mighty arm delivers both, and leads them back, enriched with the treasures of that wealthy land.

3. Gen. ch. 13. — Abraham returned to Canaan, and continued to call on the name of the Lord. Lot had hitherto accompanied him; the numbers of their flocks and herds, however, and the strife between their respective herdmen, at length rendered a separation necessary. Abraham, already accustomed to self-denial, resigned the choice of the country to Lot; the latter, consulting his own interest, chose the plain of the Jordan, or the vale of Siddim, which was soon afterwards occupied by the Dead Sea (Gen. 14 : 3), but which was, at that time, a well-watered region, even as the garden of the Lord. Lot pitched his tent

toward Sodom, regardless of the wickedness of its inhabitants, who were already ripe for the judgment of destruction. Abraham journeyed through the land, in the length of it and in the breadth of it, and dwelt in the plain of Mamre in Hebron, (on the Mount of Judah).

§ 25. *Chedorlaomer and Melchizedek.*

1. Gen. 14 : 1–16. — Lot, who supposed that he had chosen wisely, soon suffered the first chastisement of the selfish choice which he had made. The kings of five cities in the vale of Siddim (Sodom, Gomorrah, Admah, Zeboiim, and Bela), united in rebelling, after a subjection of twelve years, against Chedorlaomer, the king of Elam, (Elymais, a district above the Persian gulf). The latter made an alliance with three other kings, invaded the plain of the Jordan, defeated the rebels, and, besides much booty, carried away many captives, among whom Lot was numbered. When Abraham received the tidings from a fugitive who had escaped, he armed his 318 trained servants, in company with his confederates, the Amorite princes, Mamre, Eshcol, and Aner, pursued the conquerors, attacked them unexpectedly by night, smote them, and brought back all the captives with a large amount of spoils.

Obs. — The rescue of Lot was, unquestionably, the immediate object of this expedition. A deeper meaning may, at the same time, be found in the whole occurrence. Abraham is designated as the owner of the land; hence it becomes his office to protect that land from every act of oppression. The victory which he gained, proclaimed him to be the man whose presence obtained security and blessings for the land — while the same victory was an assurance to himself of the future possession of the country.

2. Gen. 14 : 17–24. — The king of Sodom went forth to meet Abraham, on his return. And Melchizedek (that is, *king of righteousness*), king of Salem (that is, *peace*, probably Jerusalem, Ps. 76 : 2), the priest of the most high God, saluted him in a priestly manner, bringing forth bread and wine, and blessed him. Abraham, the head of the family in which the Levitical priesthood afterwards appeared, the father of all them that believe

(Rom. 4 : 11), to whom such uncommon promises were made, gave tithes to Melchizedek of all the spoils. The king of Sodom desired Abraham to accept of the goods which had been recovered, as a compensation for the aid which he had rendered, but Abraham declined to take even a thread—it was not the king of Sodom, but Jehovah, who had called and blessed him, by whom he was to be enriched.

Obs.—We learn from the words in Ps. 110 : 4—"*Thou art a priest forever after the order of Melchizedek*" — which are addressed to the Messiah, that the former is a type of Christ; of this point the explanation is given in Hebrews, chap. 7. The name, the office, the person and the place of residence of Melchizedek already refer mysteriously to the eternal priest-king in the city of the great King (Matt. 5 : 35). The position of the former is, relatively, higher than that of Abraham, to whom all those things are, so far, only promised, which Melchizedek already possesses, namely, a country and seed, royal rank and the priesthood. Melchizedek, who represents the time then present, appears as the more eminent, but Abraham, who represents the future, is appointed to rise ultimately above him. The former terminates a previous development of which he is the last result, while the germ or beginning of a new period, full of promise and hope, appears in Abraham. When the priesthood of Abraham shall have been manifested in Aaron, and his royal rank in David, and when both features in union shall have been manifested in their most complete form in Christ, the future will be seen to be infinitely more glorious and perfect than the present time. To that future period Melchizedek renders due honor, inasmuch as he blesses Abraham, while the latter honors the present by giving tithes to him. As the noblest and the last fruit of the Noachian covenant, Melchizedek is also a type of Christ, who is the noblest and the last fruit of the Abrahamic covenant. The former is the key-stone of a development of an earlier period, which never reached the appointed end, while Christ is the crown of a new development, which permanently endures and reaches the most exalted end; in him, consequently, all *that* is realized, of which Melchizedek was merely the type and shadow.

§ 26. *First Stage of the Covenant. Hagar and Ishmael.*

1 Gen. ch. 15.—To Abraham, who was apprehensive of the vengeance of the powerful king of Elam, the Lord said in a

vision: "Fear not, Abram: I am thy shield, and thy exceeding great reward."—When he complained that he was childless, the Lord directed him to go forth, and said: "*Look now toward heaven, and tell the stars, if thou be able to number them.—So shall thy seed be.*" Abraham *believed* in the Lord; *and he counted it to him for righteousness* (see Rom. ch. 4). Proceeding on the foundation of this faith, which solicited a sign for its full assurance, Jehovah takes the first step in the establishment of the covenant which had been hitherto in a course of preparation.—Abraham is directed to prepare a covenant-sacrifice. Birds of prey come down upon the carcasses (a sign of approaching danger); Abraham drives them away. As the sun is going down, he falls into a deep sleep, when "lo, a horror of great darkness fell upon him." He now learns the signification of that sign; his seed is appointed to pass, like himself, through a season of probation and affliction; the iniquity of the Amorites is not yet full, and, hence, his seed, and not he himself, shall possess the land, after having served 400 years in a strange land; God will judge the nation that afflicts his seed, which shall, finally, come out with great substance. (§ 40. 1.) After these revelations are made, and the darkness of the night has arrived, the glory of the Lord appears, represented by the symbol of a pillar of smoke and fire, such as Moses saw in the burning bush (§ 39. Obs.), and as the people saw afterwards in the wilderness (§ 42. 1); it passed through the pieces of the sacrifice, sanctioning and concluding the covenant *on the part of God.* When the Lord repeats his promise at the conclusion, that Abraham's seed shall possess the land, a definition of the boundary is prophetically annexed, namely; "from the river of Egypt (the Nile) unto the great river, the river Euphrates," or the territory lying between the two kingdoms of the world which these streams represent.

Obs. — Since the Fall and the introduction of the plan of salvation into history, the divine plan of saving and restoring man takes the place of the divine plan of creation, considered as a rule or standard proposed to the liberty of man. For, according to the original plan of the administration of the world, man would have been *righteous*, if he corresponded to the requirements of the divine plan of creation

(§ 10). Through sin, man was rendered incapable of reaching this end. It was God himself who now interposed, in order that the great end or purpose of the world might, nevertheless, be reached. Man now becomes righteous, if he corresponds to the requirements of the divine plan of salvation (§ 14). According to this plan, man is no longer required to render himself righteous by means of his liberty, but, simply, to place no obstacle, in the exercise of his liberty, in the way of the divine action which contemplates his salvation, and, as the reverse of such opposition, to assent to the salvation offered to him, in so far as it has at any period been manifested. Thus, a new way of attaining to righteousness is prepared for man — the way of *faith*, that is, a free, complete, and unconditional surrender to the salvation which God has wrought. He that believes, accepts of the offered salvation; and this salvation, thus accepted, renders him righteous and holy, that is, *his faith is imputed to him for righteousness*. Now as Abraham was the first who became clearly and distinctly conscious of this necessary position of man in reference to the plan of salvation, and also presented in his life, in a powerful and influential manner, the type of the true relation in which man should stand to that plan, he was made by his faith, *the father of them that believe*.

2. Gen. ch. 16. — Sarah, who despairs of becoming the mother of the promised seed, urges Abraham herself to receive her Egyptian handmaid Hagar as a concubine. Sarah afterwards deals hardly with the handmaid who had begun to despise her, and compels her to flee. She is brought back by the angel of the Lord, and bears a son named Ishmael.

Obs. — The *angel of the Lord* is God who manifests himself (§ 2. 2), for he identifies himself with God, ascribes divine power, honor, and names to himself, accepts of worship and sacrifices, and is usually regarded and acknowledged as God, by those to whom he appears. The angel of the Lord, appearing temporarily in a merely human form, is a prefiguration of the permanent and essential incarnation of God in Christ.*

* See the [author's] treatise: *Der Engel des Herrn, Literar. Anzeiger für christl. Theol. u. Wissensch.* 1846, Nos. 11–14. — [The author gave the same view expressed in this Obs. respecting the true character of the "angel of the Lord" (the Logos or Christ, and not a created "angel"), in the first edition of his great work: *Gesch. d. alten Bundes*, Vol. I. But in the second edition (Berlin, 1853) he has devoted much space

§ 27. *Second Stage of the Covenant.*

Gen. ch. 17.—When Abraham was ninety and nine years old, the Lord appeared to him, and said: "I am the Almighty God; walk before me, and be thou perfect — *and I will establish my covenant between me and thee, and thy seed after thee — for an everlasting covenant.* — Thou shalt keep my covenant therefore, thou, and thy seed after thee." — According to the renewed promise, Abraham is to be a father of many nations, and kings shall come out of him. Hence his original name Abram (high father) is changed into Abraham (father of a multitude), and the name of Sarai (princess) is changed into Sarah (fruitful). — The covenant had been only partially established by the covenant-sacrifice (ch. 15); for it was God alone, and not Abraham who had then assumed a covenant-obligation. For the purpose of completing it, Abraham also now assumes the obligation to keep it. *Circumcision*, which is to be performed on the eighth day of the new-born child, is instituted by the Lord as the *sign of the covenant*, and is intended to admonish Abraham and his descendants respecting the duties of the covenant which they had assumed. Abraham could not yet perceive that the Lord would give him the promised seed through Sarah, when she was past age (Heb. 11 : 11), and therefore prayed: "O that Ishmael might live before thee." Then did the Lord announce explicitly: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him — *but my covenant will I establish with Isaac*, whom Sarah shall bear unto thee at this set time in the next year."

Obs. — *Circumcision* was both the medium and the title by which an interest in the covenant of promise was secured. It sustains a certain relation to the generation of the promised seed, both of the people of the covenant in general, and also of Him in particular, who

(pp. 144–159) to a re-examination of the subject, and after an extended discussion, obtains results which constrain him, as he remarks, to change his former opinion. — Tr.]

was the chief and head of the whole nation. Its signification was not derived from any essential quality of its own, but was, rather, symbolical and typical. It designated, negatively, the inability of human procreation to set forth the promised seed in a sinless and holy state, while it, positively, indicated a procreation from which every spot and blemish of original sin should be removed (§§ 125, 126). All that circumcision represented symbolically, is completely realized in the generation of the man Jesus by the creative omnipotence of God (Luke 1 : 35 ; John 1 : 13). — It was directed that each new-born son should be received into the covenant of God on the eighth day. Now the eighth day is the commencement of a new week, a new cycle or period ; that day was, consequently, appointed for the introduction of the child into a new sphere of life, into a new world, into the kingdom of God.

§ 28. *Appearance of the Lord in Mamre.—Sodom and Gomorrah.*

1. Gen. ch. 18. — Three men, among whom the Angel of the Lord is soon recognized, are hospitably entertained by Abraham. The visit is, however, intended for his wife rather than for himself, and, hence, the first inquiry of the guests is: "Where is Sarah thy wife?" For it is needful that she too should learn to exercise faith, before she can become the mother of the promised seed (Heb. 11 : 11). Jehovah repeats the promise that Sarah shall bear a son at the appointed time, in the hearing of Sarah, for whom these words are intended, although she believes that she listens, in the interior of the tent, without the knowledge of the guests. In place of considering the power of Him who makes the promise, she thinks only of the circumstance that she is past age ; and the contrast between the reality and the promise provokes her to laughter. The Lord then speaks with her, rebukes her on account of her laughter, repeats the promise in the most explicit terms, and refers to his omnipotence. She is ashamed of her unbelieving laughter, and this change in her feelings becomes an avenue conducting her to faith. — Abraham accompanies the men. In virtue of the covenant that had been established, Abraham is the *friend of God* (James 2 : 23 ; 2 Chron. 20 : 7 ; Isaiah 41 : 8), and hence, as one friend imparts his counsel to another, the Lord communicates to him, on the way, that it is his purpose

to execute judgment in the case of the cities in the vale of Siddim, since the measure of their sins is full. Abraham derives such alacrity and courage from his great vocation to be the bearer and medium of the divine blessing and salvation for all nations, that he immediately pleads for the cities which are threatened with destruction, and appeals from the wrath to the mercy of God. His prayer, proceeding from the deepest humility ("Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes"), becomes more bold and importunate, and, at length, receives the answer, that Sodom shall be spared for the sake of even ten righteous men only, if so many shall be found in it.

2. Gen. ch. 19.—The two attendants of Jehovah (angels, ver. 15) had, in the mean time, proceeded to Sodom, and had been hospitably received by Lot. The Sodomites purpose to offer violence to the strangers; Lot, who exposes his own life in attempting to protect his guests, is himself rescued by them, and the wicked people are smitten with blindness. In obedience to the command of the two angels, Lot departs early on the following morning from Sodom with his family, after having in vain urged the men to whom his two daughters were betrothed, to accompany him in his flight. Amid a rain of brimstone and fire from the Lord out of heaven, the cities of Sodom, Gomorrah, Admah and Zeboiim (Deut. 29 : 23) are overthrown. The district which they occupied was probably overspread with the waters of the Dead Sea, which now admonished the inhabitants of the whole land with enduring earnestness of the duty of repentance and furnished them with an impressive example of the punitive justice of God (§ 22. 2). Lot's wife, who looked behind, contrary to the express command of the angels, became a pillar of salt. Lot himself fled to Bela or Zoar, which, in answer to his entreaty, was granted to him as a place of refuge, and spared by the Lord. His two incestuous daughters bare sons, namely, Moab and Ammon, the fathers of the Moabites and Ammonites.

Obs. 1.—The grounds of the command that Lot and his family should not look behind and stay in any part of the plain, are both external and internal. According to the former aspect, it was given lest any one who remained might be reached by the destruction of

the cities in its rapid progress, and be involved in the great overthrow. According to the latter, it referred to the sentiments of the individual, of which the expression would be a glance behind. Such a glance would imply, on the one hand, unbelief respecting the divine warning, and, on the other, an affinity in sentiment or feeling with the inhabitants of Sodom, and an attachment of the heart to the lusts of Sodom. The punishment of Lot's wife is, by no means, too rigorous. Christ directs our attention to it as a warning example in reference to the day of the Son of man: "Remember Lot's wife" (Luke 17 : 32; see also Luke 9 : 62).—Nothing could be more unlike any metamorphosis described by Ovid or any author of fictions, than this occurrence. Lot's wife was probably overtaken by the destruction, while she delayed for the purpose of looking behind, and, like the whole region, was enveloped in a mass of salt.

Obs. 2.—Zoar was probably situated on the peninsula which divides the Dead Sea into two unequal portions (§ 22. 2), and which strongly resembles a tract of land that has escaped the effects of a violent convulsion to which the entire region had been exposed. The present appearance of the whole, in connection with the circumstance that the Jordan could not have previously flowed into the Red Sea, which presents a much higher level, indicates that the Dead Sea existed before the catastrophe of the four cities occurred — that is, the portion only which lies north of the peninsula; the very shallow southern part was, in all probability, not formed till that occurrence took place. It has been conjectured that the muddy and slimy bottom on the south-west shore covers the ruins of Sodom; ancient traditions support this view. A vast and lofty mass of pure rock-salt which is found in this part of the coast still bears the name of *Usdum* (Sodom).*

§ 29. *Isaac's Birth and Offering.*

1. Gen. ch. 21.—At length, when Abraham is one hundred years old, and Sarah ninety, the son of promise is born; he is named Isaac. The rude Ishmael mocks him, and is sent away with Hagar (when he is at least fifteen years old), on the demand of Sarah; the Lord approves of this demand, but mitigates its

* [For a description of the pillar of solid salt seen by Lieut. Lynch, on the eastern side of Usdum, see his Narrative, &c. (referred to in a former note), page 307.—Tr.]

severity by a promise in reference to Ishmael; the latter and his mother are saved from perishing in the wilderness by the angel of God. The lad grew, and dwelt in the wilderness; he was a wild man; his hand was against every man, and every man's hand was against him (ch. 16 : 12); from this powerful ancestor, twelve Arabian princes and founders of tribes proceeded (ch. 25 : 12–16).

Obs. — The birth of Isaac is again a decisive event in the line of the generation of the promised seed (§ 14. Obs. 1). At this new point of beginning in the line of promise, divine mercy and power indicated already that which would be assuredly accomplished in an infinitely higher and more glorious manner, at the conclusion of the line. The wonderful generation of Isaac, the son of parents whose bodies were now barren and dead, Rom. 4 : 19, is a type and a pledge of the birth of Christ, the son of a virgin.

2. Gen. ch. 22. — It is not, however, merely the son of the bond-maid whom Abraham is required to dismiss from his embrace; even the son of promise is to be taken from him and devoted to death. For after these things, God did tempt Abraham, and said: "Take now thy son, *thine only son Isaac*, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." On the third day Abraham reaches the appointed place; Isaac, who is *obedient to his father unto death, carries the wood of the burnt-offering himself.* He is bound and laid on the altar upon the wood, and Abraham already stretches forth his hand and takes the knife; at that moment he is arrested by the voice of God out of heaven, and receives that son *alive again* whom he had already offered in his heart. The ram which he finds in a thicket is offered up *as a substitute* for his son. All the former promises of God are now renewed in the most solemn manner, and then Abraham, accompanied by his son, returns to his home.

Obs. — Abraham loves Isaac, because he is the son of promise, the gift of divine omnipotence and grace — but he loves him, too, because he is his own son, begotten of himself. Now if that faith of Abraham, which is imputed to him for righteousness, is to be made perfect, it is needful that he should renounce this (latter mode of)

love which he entertains for his son, according to the flesh, as completely as he had already, in faith, forsaken the land of his birth, and dissolved all other ties of friendship and affection. For the purpose of affording a visible and unequivocal proof that he had renounced his paternal love in *as far as it originated in the fleshly bond between himself and his son*, he is required to resign the object of that love, so that he may receive that son again as a gift of grace alone, and love him solely as the son of promise. Human sacrifices, and particularly those of first-born children, occur among all pagan nations; such worship as these render to gods that are false and "nothing in the world" (1 Cor. 8 : 4), Abraham is expected to render to Him who is the true and only God. Abraham, a hero in self-denying faith, must, in every respect, surpass all others in self-denial; he is commanded to resign the son for whom he had hoped and waited during twenty-five years, on whom all the precious and glorious promises which he had received, depended—and, nevertheless, it is required of him, also, that his faith in these promises should remain unshaken! On this single point his trial hinged (Heb. 11 : 17–19). He endured the trial *by faith*, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure,"(see Matt. 3 : 9). It was in this faith that he said with so much confidence to his young men: "I and the lad will go yonder and worship, *and come again to you*." These views, however, by no means present the whole of the deep significance of this occurrence. The universality of human sacrifices indicates a general and deep feeling in the pagan religion of nature—a feeling, however, entirely misunderstood and horribly degenerated—that other or ordinary sacrifices were insufficient, and that a more precious offering than they are, was demanded. The truth that lies in this feeling is acknowledged, in its pure form, by the command to offer up Isaac; the frightful disfigurement of this feeling in heathenism is judged and condemned by the present interposition of God. By the offering up of the ram the substitution of animal sacrifices is divinely authorized, and their (temporary) validity solemnly acknowledged. The selection of a mountain in the land of Moriah involves an intimation of the temple and its sacrificial worship; and the whole occurrence furnishes a prefiguration and a pledge of that future sacrifice of the only-begotten Son of God, which shall possess eternal validity.

§ 50. *Sarah's Death. Isaac's Marriage. Abraham's Death.*

1. Gen. ch. 23 and 24.—Sarah died in Hebron, when she was one hundred and twenty-seven years old. Abraham bought of Ephron the Hittite the cave and field of Machpelah before Mamre, as a burying-place for his family. Three years afterwards, he sends his steward Eliezer to Haran, where, according to the tidings which he had received, many descendants of his brother Nahor dwelt, for the purpose of bringing back a bride for Isaac. In answer to the prayer which Abraham's servant offered in faith, Rebekah, the grand-daughter of Nahor, meets him at the well of water where he rested; in her he recognized, according to the sign for which he had prayed, the person whom God had appointed for Isaac. On her arrival, Isaac, who was now forty years old, brought her into his mother Sarah's tent, and she became his wife.

Obs.—The circumstance that Abraham buys a burying-place which his descendants are to receive by inheritance, is an evidence of his faith in the promise that his seed shall possess that land. He desires that his own ashes and those of his wife should remain undisturbed in the land in which his descendants would dwell and reign, and, that during the period of 400 years wherein they would be strangers in a foreign land, the spot in which these ashes are deposited, should perpetually admonish and remind them of the land of their fathers as the land which they shall possess. The solemnity with which Abraham arranges the terms of the purchase of the property, at a public meeting of the Hittites, indicates the importance which he assigned to the sure and undisputed possession of that family burying-place.

2. Gen. 25 : 1–18.—After the death of Sarah, Abraham again took a wife, whose name was Keturah, and who bare him six sons, the ancestors of Arabian and Midianite tribes. Isaac was appointed the sole heir; to the other sons he gave valuable gifts. When he was one hundred and seventy-five years old he died—"an old man and full of years." Isaac and Ishmael buried him in the cave of Machpelah, where Sarah had already been laid.

Obs. — The human race has had four ancestral heads, to each of whom the divine blessing is granted: "Be fruitful and multiply."

Of these, Abraham is the third; for he, too, is the head and founder of a new race, or of a new development. The direct reference of that blessing, in the case of the first and second, is to descendants after the flesh: in the case of the fourth (Christ, see Psalm 22 : 30—110 : 3. Isa. 53 : 10), to a spiritual seed, but in the case of Abraham, to both; for his spiritual seed was appointed to be manifested through the medium of his seed according to the flesh, agreeably to the promise: "in thee and in thy seed shall all the nations of the earth be blessed."—The children of Abraham, according to the flesh, are countless in number. Nations have arisen and disappeared, but his descendants proceed onward, through all ages, unmixed and unchanged. Their history is not yet closed: the blessing given to his seed, still preserves them unharmed, under every pressure of the nations around them, and amid all the ravages of time. But the peculiar feature which distinguishes Abraham does not, properly, belong to him naturally, as a member of the human family, or as an individual of a particular nation, but is found in his spiritual character. Where this character, which is *faith*, is continued by propagation in his descendants, or through them as the medium, in all the other nations of the earth, we find the true children of Abraham. (Gal. 3 : 7, 29; Rom. 9 : 6–8.)—Faith was the polar star, the very soul, of his life. The ancient record, anticipating a development of two thousand years, remarked of him, first of all: "*He believed in the Lord; and he counted it to him for righteousness* (Gen. 15 : 6); and after these two thousand years had elapsed, Christ said of him: "Abraham rejoiced to see my day: and he saw it, and was glad." (John 8 : 56.) Abraham's true position and importance cannot, therefore, be fully appreciated, until we recognize in him the *father of them that believe* (Rom. 4 : 11); and innumerable as the stars of heaven, and glorious as they are, are his spiritual children, the children of his faith.

§ 31. *Isaac and his Sons.*

1. Gen. 25 : 19–34. — Rebekah had been the wife of Isaac twenty years, when she brought forth twins, concerning whom the Lord had previously said: "the elder shall serve the younger." Esau, the elder, who was a hunter, is his father's favorite; Jacob, who dwelt in the tent, is preferred by his mother. The former, who is characteristically rude and thoughtless, sells his birthright to the artful and calculating Jacob for a pottage of lentiles; he afterwards (ch. 26 : 35) takes to himself two

wives, the daughters of Hittites, which were a grief of mind to his parents

Obs. — The Lord said (Malachi 1 : 2, 3), "I loved Jacob, and I hated Esau," and Paul teaches that Jacob was thus chosen and Esau rejected, not on account of the merit of works, but through the free grace of God, for the choice was made when the children were not yet born, neither had done any good or evil. (Rom. 9 : 10–13.) The two brothers are the representatives of their respective descendants; now, as those of Esau, like all pagans, are called to salvation in Christ, the above does not refer to any unconditional and eternal reprobation, but to a certain preference of the one, for the purpose of leading to the salvation of both.

2. Gen. ch. 26.—Another famine, like the first in the days of Abraham, now occurred; but the Lord commanded Isaac, who also purposed to depart for Egypt, to remain in the land of promise, and in a distinct and impressive manner, transferred to him the promises which had been given to Abraham. Isaac now dwells in Gerar, and, like Abraham, alleges that his wife is his sister. But he does not possess his father's energy of character, and is relieved by the Lord from the trial which Abraham encountered in the seizure of his wife. Abimelech soon ascertained that Isaac's words were untrue, and charged his subjects, saying to them, that he who touched Isaac or his wife should be put to death. Nevertheless, the Philistines, who envied Isaac on account of the abundant blessing which he enjoyed, stopped his wells of water; he patiently endures it, and withdraws to Beersheba. Here the Lord appeared to him, speaking words of encouragement, and blessing him; and he builded an altar, and called upon the name of the Lord.

3. Gen. ch. 27.—When Isaac was now old, he intended to transfer the patriarchal blessing to the elder son, contrary to the declaration of the Lord. Rebekah frustrates his design; she intends to comply with the divine will, but she employs ungodly means; she presumes to offer to God the aid of her own devices. Jacob obeys his mother in a case in which duty required him to disobey, while Esau purposes to appropriate to himself an object (the blessing) which he had neither a divine nor human right to claim. He lies and deceives not less than Jacob, and he him

self, not Jacob, as he alleges, verse 36, is the supplanter of his brother. Thus they all walk in their own carnal and sinful ways, and, nevertheless, the will of God is done.—Rebekah prepares the savoury meat, which Isaac had directed Esau to bring previous to the act of blessing him, for, among the Oriental nations, a common meal is the foundation of common action. Jacob brings the food to him.—The voice, indeed, is Jacob's voice; but the boldness of the falsehood, the smell of Esau's raiment which Jacob wore, the rough covering which his mother had skilfully placed on his hands and neck, and, above all, the finger of God which is present, mislead the blind father. He blesses that son for whom God had designed the blessing: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine; let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" (the land and the seed, § 23 : 2).—Then Esau comes in from his hunting; he is enraged, and weeps bitterly. But Isaac, who now becomes aware of the whole truth, answers: "I have blessed him, and he shall be blessed." The only blessing which he can bestow on Esau, assigns to the latter the rude life of a Bedouin, and the sword as the means of support; he must serve his brother, but obtains a view of a period in which he shall break that yoke.

Obs. 1.—Esau, whose surname Edom (that is, *red*), refers to the eagerness with which he sought the red pottage (Gen. 25 : 30), is the father of the predatory Edomites (Gen. ch. 36), the irreconcilable enemies of the people of God, who occupied mount Seir, (see § 41. 3); they all became David's servants (2 Sam. 8 : 14), but their national independence was repeatedly recovered.

Obs. 2.—Although Isaac lived 43 years after the above event, he now disappears from the page of history. The sacred record merely remarks of him, that, at the age of one hundred and eighty years, he was gathered unto his people, when he was old and full of days, and that Esau and Jacob buried him in the cave of Machpelah (Gen. 35 : 29 : 49 : 31). Rebekah does not appear to have lived till Jacob returned from Mesopotamia. The significance and position of Isaac are, undoubtedly, not prominent, when he is compared with Abraham and Jacob. The invincible energy of action which characterizes the

faith of Abraham does not appear in him; but, on the other hand his faith is seen in a different aspect, which is equally essential to its completeness — his strength and greatness are beheld in patient endurance and suffering, in quietness and waiting (Isai. 30 : 15; Ps. 37 : 7). This peculiar tendency or direction of his life and conduct, which fully accorded with his natural disposition, originated chiefly in that impressive occurrence in Moriah; and to refine and sanctify it, was the object of all the providential events in his history. While he proceeded in this direction, which both nature and grace indicated, he walked in the ways of God; on the only occasion in his life, on which he designed to forsake them, and, passing over into a foreign region, to act according to his own determination, he discovered that he was wandering from God, and, humbled by the issue, he confines himself afterwards within the limits assigned to him.

§ 32. *Jacob's Journey.*

1. Gen. ch. 28. — In accordance with the advice of his parents, and bearing with him their benediction, Jacob flees from his brother's fury, to Mesopotamia; his heart is heavy; he is forsaken by man, but not by the Lord. In a dream he sees the ladder of heaven, on which the angels of God ascended and descended, as on a bridge between heaven and earth — an image of the divine revelations granted to his family. The Lord appeared above it, ready to descend, and said: "The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth — and *in thee and in thy seed shall all the families of the earth be blessed.* And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of." When Jacob awaked out of his sleep, he said: "This is none other but the house of God, and this is the gate of heaven." He anoints the stone on which his head had rested, and calls the place by the name of Beth-el (*the house of God*); and he makes the vow. "If God will be with me, and will keep me — so that I come again to my father's house in peace; then shall the Lord be my God, and this stone — shall be God's house."

2. Gen. ch. 29–31. — In Haran he meets with Rachel, the daughter of Laban, at a well of water; he served her father, who

was governed by self-interest, seven years for her. But, even as he had deceived his father, so Laban deceived him, by substituting the elder daughter, Leah, for the beloved Rachel; in this circumstance also, his experience resembled that of his father; for while he married her whom he had not chosen, she was really the appointed person, since Leah, and not Rachel, was the mother of the promised seed. Jacob served seven additional years for Rachel, and six other years for wages. Leah is the mother of six sons and a daughter; after a long period, Rachel gives birth to Joseph. Each of the handmaids of his wives (Bilhah and Zilpah), bears two sons. Laban changes the terms of the engagement ten times; but the dexterity of Jacob, and also the divine blessing, which designs to lead him to repentance by undeserved goodness, and to punish the covetous and selfish Laban, nevertheless prevail, insomuch that Jacob's substance increased exceedingly. The avarice, envy, and hatred of Laban and his sons, compel him to flee. Laban overtakes him, but is commanded by the Lord in a dream to do him no harm: and he continues his journey without molestation. In the region lying east of the Jordan the angels of God met him, like a divine embassy, sent to welcome him on his entrance into the land promised to him, and to assure him of divine protection. When he saw them, he said: "This is God's host," and he called that place Mahanaim (*two hosts*).

§ 33. *The Wrestling of Jacob.*

1. Gen. ch. 32. — At length Jacob gives glory to God alone, and confesses: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of — Esau — Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea —." Nevertheless, he is greatly afraid of his brother Esau, and awaits, with much anxiety, the return of the messengers whom he had sent to him. When he reached the ford Jabbok he selected presents for Esau, conducted his family over the stream, and, when evening came, was left alone. And there wrestled a man with him, until the breaking of the day;

and when he saw that he prevailed not against Jacob, he touched the hollow of his thigh, which was out of joint as they wrestled. It was the Lord who met him here as an enemy, and whose anger he is required to subdue before he shall obtain divine aid in striving against the anger of Esau. Jacob prevailed, for when his thigh was out of joint, he had recourse to the only weapon which can prevail with God, to the weapon of prayer and supplication. "By his strength," says Hosea (12 : 3, 4), "he had power with God: yea, he had power over the angel, and prevailed; *he wept, and made supplication unto him.*" For Jacob said: "I will not let thee go, except thou bless me;" he comes forth as a new creature from the contest: his thigh is out of joint, and his own strength fails, but he receives the blessing of the Lord, over whose anger he has prevailed. He lays aside his former name (Jacob = *he that supplants*) with his former nature, and is now called Israel (that is, *combatant* or *prince of God*). The spot itself he names Peniel (that is, the *face of God*), and says: "I have seen God face to face, and my life is preserved."

Obs.—The wrestling of Jacob with the Lord was neither a dream nor a vision, but an actual occurrence: the angel of the Lord was *really* present, and Jacob *really* wrestled with him. Even as the angel of the Lord appeared to Abraham in the plains of Mamre (§ 28. 1), and ate and drank with him as a guest and *friend*, so he appeared in this case to Jacob under other circumstances, and wrestled with him as an *enemy* and opponent. Jacob's conduct had hitherto been marked by falsehood and deceit, by artifice and guilt, by self-will and self-reliance; as he employed these unholy means in fulfilling divine purposes, he profaned the holy ways of God, and seemed to involve God in the dishonor resulting from the arts which he practised. These causes, which exercised a disturbing influence on the covenant between God and Jacob, were abundantly sufficient to provoke the wrath of God against the offender. Until this divine wrath was appeased or subdued, Jacob could not trust to the protection of God against Esau, or enter the land that had been promised to him. Hence the Lord himself appears here as his enemy; Jacob resorts at first to the same weapons with which he had hitherto contended against God—he employs the carnal weapons of his own natural strength. But when his own strength abandons him, he seizes the

true, spiritual weapons, prayer and supplication; by these he subdues the wrath of God, and receives a divine blessing in place of being involved in the destruction with which, at first, he is threatened.

2. Gen. ch. 32–35. — His brother Esau, now kindly-disposed and reconciled, meets him. — He pitches his tent in Shechem, where, like Abraham in Mamre (§ 30. 1, Obs.), he purchases a piece of ground, on which he erects an altar designed to express that the great purpose of the providential events of his life had been, in a certain manner, accomplished. — In obedience to the command of God, he subsequently removes to Beth-el, where, after cleansing his house from the idolatrous and superstitious practices derived from Laban's house, he fulfils his early vow by erecting an altar and instituting divine worship. In the vicinity of Ephrath, Rachel died, after giving birth to Benjamin.

§ 34. *The History of Joseph.*

1. Gen. ch. 37.—Joseph, the son of the beloved Rachel, who is distinguished from his rude and impetuous brothers by his agreeable, gentle and affectionate manners, is the favorite of his aged father. His brothers, on the contrary, hate him, because he brings their evil report to his father. The partiality of the latter is seen in Joseph's superior apparel, and combines with repeated dreams of the favorite, which present images of future eminence not difficult to interpret, in increasing their hatred. This hostile feeling, nevertheless, is employed by the overruling providence of God, in its wonderful course, as the means of training him in the school of servitude and affliction, for his high vocation, and of conducting him to it. On a certain occasion, on which his father sent him to his brothers, as they watched their flocks, they resolved to kill him, but, by Reuben's advice, they cast him into an empty cistern; they, finally, adopted Judah's proposition, and sold him as a slave to a caravan which was passing by. He is then carried to Egypt and sold to Potiphar, an officer of Pharaoh. Reuben, who had intended to rescue him, rent his clothes with loud lamentations, on finding that Joseph had disappeared; Joseph's coat, stained with the blood of a kid, conveys to the in-

consolable father the false tidings that a wild beast had rent his favorite in pieces.

2. Gen. ch. 39, 40.—The youth, who had reached his seventeenth year, soon wins the entire confidence of his new master, and is made the irresponsible overseer of his whole house. The thought: "How can I do this great wickedness, and sin against God?" gives him strength to resist successfully the temptations of Potiphar's adulterous wife; he fled when she had caught him by his garment; she retained it in her hands, and produced it as a proof of the truth of her slanderous accusation, which revenge alone had dictated. But the prison in which he is confined opens an avenue to dignity and power. Endowed with divine wisdom, he interprets the dreams of two fellow-prisoners, announcing to the royal butler that he would be restored, and to the royal baker that he would be put to death. But the butler forgot his promise to intercede for him with the king, and Joseph languished two years longer in prison.

3. Gen. ch. 41.—The chief butler is at length reminded of Joseph by two dreams of Pharaoh, which none could interpret (seven fat cows, coming up out of the Nile, are devoured by seven lean cows — seven full ears of corn are devoured by seven thin ears).—Joseph, who is brought out of the dungeon and furnished with other raiment, appears before the king, and announces, as the interpretation of the dreams, that seven years of great plenty are at hand, which will be followed by seven years of famine. Pharaoh perceives that the spirit of God dwells in Joseph, elevates him to the rank of the highest ruler in Egypt, causes him to be arrayed in royal vestures, and to ride in a royal chariot, and orders the proclamation to be made before him: "Abrech!" (an Egyptian word, signifying: *Bow the knee*). He calls him Psomtomphanech* (that is, *Savior of the world*), and intrusts to him the administration of affairs in reference to the years of fa-

* [For this name, which is nearly identical with the form given in the Septuagint, see Rosenm. Schol. in V. T. on Gen. 41 : 45. The Hebrew form retained in the English version, viz., Zaphnath-paaneah, is explained in the margin: *a revealer of secrets*, or, *the man to whom secrets are revealed* For fuller details, see the author's *Gesch. d. alten Bundes*, I. p. 285, 286, § 88. 2.—Tr.]

mine. Joseph (who had now reached his thirtieth year), collected vast quantities of food during the seven years of plenty; when the pressure of the famine afterwards began to be felt, and the people cried to Pharaoh for bread, he directed them to apply to Joseph, who would afford them aid.

4. Gen. ch. 42–45.—Canaan also experienced the effects of the famine, and Joseph's brothers, with the exception of Benjamin, proceed to Egypt to buy corn. Joseph, who recognizes them, resolves to subject them to a trial, and lead them to repentance through the medium of chastisement. He accordingly pronounces them to be spies, and requires them to prove the truth of their declarations, by bringing with them the youngest brother, who had remained at home; Simeon remains behind, as a hostage, on their departure. The harshness of their character already yields, for they confess among themselves: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." On the journey to their own country, they are filled with terror when they find in their sacks the money which they had already paid; they apprehend that they will be exposed to the suspicion of being thieves as well as spies. Necessity soon compelled them, however, to return to Egypt, and their distressed father reluctantly consents that Benjamin should accompany them. Their sacks are again filled, and they depart; but they are soon overtaken by Joseph's steward, who accuses them of having stolen his master's silver cup. It is really found in the sack of Benjamin, whom Joseph announces his intention of retaining as his servant. This was the decisive moment of their trial; it was now to be made apparent whether they cherished the same bitter feelings against Benjamin, the present favorite of their father, which had formerly governed their conduct towards Joseph — and they were approved. They now openly confess, in the presence of Joseph, that God had found out their iniquity. Judah, the interpreter of the grief and contrition which they cannot suppress, is particularly distinguished by the sincere and affectionate reverence with which he speaks of his father's gray hairs, and by the ardent love which he shows towards his young brother, who is apparently condemned

to be a slave Joseph can no longer restrain himself; he embraces them with tears, and says: "I am Joseph your brother." Pharaoh sends wagons and asses, for the purpose of bringing the whole family, with their substance, to Egypt. When Jacob is convinced that the declarations of his sons are true, he says: "It is enough: Joseph my son is yet alive: I will go and see him before I die."

Obs. — The history of Joseph is a highly expressive prefiguration of the history of the Redeemer. The relation between Christ and his brethren after the flesh, is prefigured by the relation between Joseph and his brethren; the Redeemer's humiliation and sufferings, and the exaltation and glory which followed, are represented in the corresponding events in the life of Joseph. This typical character of the history of the latter, which may be traced even in the details with remarkable distinctness, is not merely accidental, neither is it arbitrarily obtruded upon that history, but necessarily arises from the important position which Joseph occupies. He is the key-stone of the patriarchal history, as Christ is the key-stone of the entire Old Testament history. The life of the patriarchs is the first distinct and complete form assumed by the kingdom of God in Israel, and sustains the same relation to the entire Old Testament history, which the first or inner of two concentric circles bears to the second. As Joseph combines in himself the entire signification of the life of the patriarchs, so Christ presents in himself the entire signification of the life of the Old Testament. (§ 7. 5.)

§ 35. *The last Days of Jacob and Joseph.*

1. Gen. ch. 46, 47. — The whole family of Jacob, consisting of seventy souls (exclusive of the wives of his sons, and of the servants), removes to Egypt. When he reaches the border of the country at Beer-sheba, the Lord appears to him and encourages him to proceed. The venerable man, the father of the chosen people, bestows his blessing on Pharaoh, who allots to him and his household the fertile pasture-land of Goshen; this territory, lying on the eastern side of the Pelusiac arm of the Nile, extended to Rhinokolura, or the river of Egypt (*torrens Ægypti*), which formed the eastern boundary of Egypt. Jacob's sons are entrusted with the care of the royal cattle. (2298 years after the creation of man.)

Obs.—This emigration to Egypt was, without doubt, directed by the Lord for the purpose of guarding against the dispersion of the family, as well as against its admixture with strangers, during the important period which had arrived, in which it was appointed to be developed as a nation; neither of these unfavorable results, which would have been inevitable in Canaan, could follow in Egypt: for Goshen afforded ample room for their increasing numbers, on the one hand, while, on the other, the aversion of the Egyptians to shepherds (ch. 46 : 34) effectually prevented the formation of ties between them by intermarriage. Besides, the opportunity which was furnished for becoming acquainted with the wisdom of Egypt, and also the pressure of the future bondage, may have both been designed to serve, in the hands of God, as means for training and cultivating the chosen nation. And the transition from a nomadic to an agricultural life, which was designed to constitute the foundation of the polity of Israel on acquiring independence and a home in the promised land, may also be assigned, in its incipient stages, to this period.

2. Gen. ch. 48, 49.—A short time before Jacob died, he adopted the two sons of Joseph, who had, by faith, chosen a better lot for them than posts of honor in Egypt, since he allowed them to return to the lowly pastoral life of his brethren. Jacob gathers his twelve sons around his death-bed, and announces their future condition in the promised land. Reuben, Simeon, and Levi, respectively, lose the right of the first-born, on account of wicked deeds which they had committed at a former period. The double portion (Deut. 21 : 17), had already been assigned to Joseph by the adoption of his two sons; the pre-eminence and the blessing of the promise, are transferred to Judah. "Judah" (that is, *praise*), "thou art he whom thy brethren shall praise—thy father's children shall bow down before thee. Judah is a lion's whelp. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*"

Obs.—According to the translation of the concluding words in Luther's Bible,* the sense of the promise is the following: Judah

* [We have given above, in place of the author's own German version, the passage as it occurs in the authorized English version, which agrees in general, with the one found in the German Bible, to which the author

shall be the ruling tribe, until the Messiah shall come forth from it, and exalt, or raise Judah's temporal dominion to one that is eternal. This interpretation of the passage is still defended by many of the most eminent theologians as the only one that is correct. Nevertheless, the translation which we give may, possibly, claim the preference, as it corresponds more fully, both to the words of the original text, and also to that precise grade in the hope or expectation of salvation which had then been reached. ["The sceptre shall not depart from Judah, the rod of the ruler (shall not depart) from the place between his feet, until he comes to (his) rest, and obtains the obedience of the nations."] It can scarcely be shown that, at that period already, the expectation of a *personal* Messiah existed, since the entire hope of salvation was inseparably connected with the circumstance that the *family* would unfold itself as a great *nation*, which event still belonged to a future time, and also with the possession of the promised land, which was, likewise, yet to be obtained (§ 23. 2), and since, also, no point of contact or union had hitherto been presented by history, which could be met by a personal and individual Messiah (§ 24. 1, Obs. 2). Nevertheless, this prediction is decidedly *messianic;* but the *entire* tribe of Judah, in its unity and totality, and not a particular individual belonging to it, appears in it as *the one who brings rest*, or as the bearer and medium of salvation. Judah passes through victory and dominion into his rest, and conducts his brethren also, who bow before his sovereignty, into that rest; yea, the nations also willingly obey him, and, consequently, also share in the blessings of that rest and that salvation.

3. Gen. ch. 50.— Jacob dies when he is one hundred and forty-seven years old, and, according to the desire which he expressed in faith, his body, which had been embalmed, and was honorably attended by the Egyptians, was carried to Canaan, and deposited in the family burying-place. Joseph removes the apprehensions which his brothers again entertain. "Ye thought evil against me," he said, "but God meant it unto good, to bring to pass, as it is this day, to save much people alive." When his

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refers, with the two exceptions, that Luther adopts in it the word "master" and "hero," in place of "lawgiver" and "Shiloh," respectively. The author proposes, in a parenthesis, after "hero," the word "*rest*, that is, *he who brings rest*," as a substitute for it. The author's version, literally translated into English, we have transferred to the One above, enclosed in brackets. — Tr.]

own death approached, he took an oath (by faith, Heb. 11 : 22) of the children of Israel, requiring them to carry his bones with them when they returned to Canaan. (See Joshua 24 : 32.)

Obs.—We admire the firm, unshaken confidence, and the unconditional obedience of faith, as they appear in their whole power and their fulness in Abraham; and, on the other hand, in Isaac, the elasticity of faith, apparent in patient endurance and suffering, in quietness and waiting. Faith is beheld in another aspect in Jacob; it appears as a violent contest with flesh and blood, as well as with the evils of life. In the life of Joseph the fidelity or perseverance of faith is revealed, approved alike in quiet endurance and in energetic action, and ultimately crowned with salvation and victory.

§ 36. *Revelation, Religion and Intellectual Culture in the Age of the Patriarchs.*

1. The prevailing mode of revelation in the history of the patriarchs, agreeably to the elementary position which they occupied, was the *theophany*, that is, the manifestation or appearance of God either in a bodily form which the external senses could perceive (as in the case of the angel of the Lord) or in visions and dreams which the internal sense observed. The substance and the result of divine revelation may be stated thus: the divine *will* was manifested in the selection, calling and appointment of Abraham and his seed to be the bearers of salvation in its introductory stages — the divine *knowledge*, in the announcement of this calling — and the divine *power*, in the creative production of the promised seed from a body now dead (Rom. 4 : 19), in the removal from it of all superfluous shoots and branches, and in the gracious guidance and direction of that seed.

Obs.—It is a striking fact that the entire history of the patriarchs and of those who preceded them, does not present a single miracle wrought *by man;* God alone performed them, without employing man as his agent. This fact itself, which illustrates the normal progress of the history of revelation, is already sufficient to show most clearly that any interpretation which would assign a mythical character to this period is inadmissible and preposterous. What a vast cloud of miraculous deeds a fictitious story, that was founded

upon mythical or fabulous narratives, could have drawn around the heads of the revered ancestors of the nation! In reference to prophecy, also, a corresponding relation occurs; still, besides the immediate divine predictions which continue to constitute the predominant feature, predictions are already made occasionally through the instrumentality of particular individuals.

2. The religious consciousness of the patriarchs combined with itself from the beginning, probably through the medium of tradition, those religious views which were already imprinted on the earliest history (concerning the unity, personality and holiness of God, the creation from nothing, the connate image of God in man, the corruption of sin, and the hope of a future victory of mankind over the principle of temptation). When the patriarchs personally obtained revelations of God, their religious sense acquired increased vigor, greater depth and extent, and also greater distinctness. However great, wonderful and peculiar, the fulness and purity of this religious consciousness may appear, when it is compared with the worship of nature to which Paganism abandoned itself, nevertheless, when it is regarded in itself, and when the gradual progress of the history of revelation is considered, it is found, both from its nature and from necessity, to be still defective and elementary.

Obs.—No error appears in the religious consciousness of the patriarchs, but many imperfections remain. Their view of God long continued without the crown of its full development, which was incomplete until the Christian doctrine of the Trinity was revealed. The degeneracy of Paganism, in its conception of God, required that the clear view of the unity, personality and holiness of God should be, first of all, indelibly impressed on the consciousness of the people of the covenant, and serve as the basis of the continued expansion of their knowledge of God. Favorable seasons for promoting this continued expansion occurred already in the age of the patriarchs; to these belong the intimations in the history of the creation (§ 9. Obs. 1), the appearance of the Angel of the Lord (§ 26. 2, Obs.), and the distinction between the names of God, Elohim and Jehovah (§ 3. Obs.). The doctrine of salvation is found in the *elementary stages* of its development; thus, the idea of a personal and theanthropic (divine and human) Messiah does not yet occur (§ 24. 1, Obs. 2, and § 35. 2, Obs.). The doctrine of eternal life is still in the period of its

childhood; the idea of a divine retribution exists, but has not yet risen to the rank of a knowledge of a retribution in a *future* state. The abode of the dead, *Scheol*, *Hades*, did not yet appear, agreeably to the view presented in the New Testament, as an intermediate place and intermediate condition, which is succeeded, in the case of the righteous, by the blessedness of heaven. It rather seemed to be merely the conclusion of the development of life on earth, or a gloomy place of abode, which relieved, indeed, the sufferer from the sorrows of this life, and furnished the desired repose to him who was weary of the world (Gen. 25 : 8; 35 : 29), but was, positively, inferior to the abundance and fulness of terrestrial life. This view depended on the knowledge that death had entered the world in consequence of sin. But precisely because death entered through sin alone, in the same degree in which the prospect of redemption from sin became clearer, the assurance became clear and full that (eternal) life would gain a victory over death and the Scheol. In the mean time, the view then entertained of the Scheol contained one important element of consolation, in representing the death of the individual as the event by which he was gathered unto his people (Gen. 49 : 33), for it is the first approach to the doctrine of the New Testament concerning the blessed communion of the saints with each other and with the Lord.

3. The divine worship of the patriarchs corresponded to their religious consciousness, both in its entire purity and in its proportionate poverty; while it supplied the wants of the times, it was far removed from the systematic and complete development which it received in the laws of Moses.

Obs. — The term generally used to describe the patriarchal worship is: "calling upon the name of the Lord." (Gen. 12 : 8; 13 : 4; 26 : 25). Wherever the patriarchs dwelt, they erected altars and instituted divine worship, particularly on mountains or in high places. The forms that occur in the service are: sacrifices, prayer, vows, tithes, and circumcision. No distinct traces are found of a special observance of the sabbath for the purpose of worship. But the two passages, Gen. 2 : 2, and Exod. 16 : 22, 23, render it probable that the day was observed as a day of rest. As a general rule, the head of a family discharged the priestly office.

4. The intellectual culture of the patriarchs was dependent on their nomadic mode of life, and the latter was maintained by the circumstance that, in their day, they were strangers, and possessed

no permanent place of abode. Their continued pilgrimage, hence, arose from necessity, and its termination was the object of their wishes and hopes. They do not, therefore, furnish any indications of nomadic rudeness, but are civilized, according to the standard of their age. When the circumstances are favorable, they combine agriculture with the care of cattle, and Jacob even built a house for himself (Gen. 33 : 17). We find them in possession of money, garments, skilfully made, golden earrings, bracelets, &c. The mention of a signet (Gen. 38 : 18) seems to imply that the art of writing was not entirely unknown to the patriarchs. They were certainly acquainted with poetry, the exalted daughter of religion, and composed poems, besides the song of Lamech (Gen. 4 : 23, 24). Poetry continually occurs as the bearer or the echo of divine revelation, when the latter is transmitted through the subjective frame of mind of man, but is never found when the revelation objectively and immediately proceeds from the mouth of God (see Gen. 9 : 25–27; 27 : 27–29, and 39, 40; and ch. 49; on the general subject, see § 83). In civil life, the head of the family constituted the highest authority and centre of union, and to him belonged, according to established traditionary principles, the right to inflict death, in cases of necessity (ch. 38 : 24). A subordinate condition was assigned to females, which was the case during the whole period preceding the Christian era, and polygamy did not bear an objectionable character. But no traces appear of that degradation to which females were subjected among other nations; on the contrary, many instances occur of the esteem and love which were bestowed upon the wife, and of the personal rights she enjoyed (Gen. 21 : 10–12; 24 : 58, 67; 29 : 20; 31 : 4, &c).

SECOND PERIOD.

MOSES, AND THE GIVING OF THE LAW.

(A period of 120 years.)

§ 37. *Significance of this Period.*

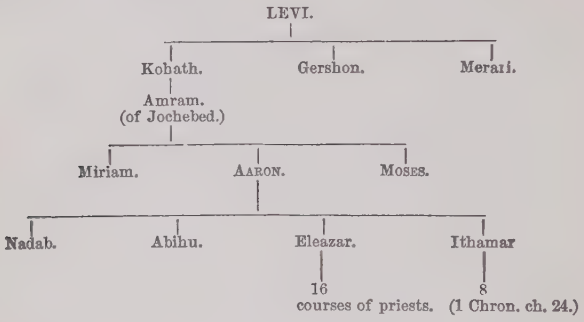
THE chosen *family* becomes a *nation* in the land of Egypt Their departure from Egypt is the period of the birth of the na

tion, and the previous bondage formed the throes without which a new life is never ushered into this world. The Exodus or departure secures for Israel an independent national existence in its relation to other nations. As the Exodus is the birth, so the giving of the law is the consecration of the new-born nation, or its Baptism, that is, its regeneration, by which it acquires a higher character than that which belongs to any one nation which is simply classed with others. Israel becomes the first-born of the Lord (Exod. 4 : 22) when the law is given, a peculiar treasure unto Jehovah above all people, a kingdom of priests, and a holy nation (§ 43. 1, Obs. 2). The law, in its external relations, is a hedge, dividing and distinguishing Israel from other nations; in its internal aspects, it is a school-master, leading to Christ, and it has a shadow of good things to come (§ 43. 2, Obs. 2). The Lord accomplishes these purposes through the instrumentality of Moses, a man who possesses great natural endowments, and is learned in all the wisdom of the Egyptians (Acts 7 : 22), the vicissitudes of whose life teach him both to rule and to obey, and who is, above all, sealed and fitted for the work by the Spirit of God. He is the servant of God, and faithful in all his house; he is the mediator of the old covenant (as Christ is of the new), and is a legislator and prophet, unto whom the Lord spake face to face, as a man speaketh unto his friend (Exod. 33 : 11). The last four books of the Pentateuch constitute the source of the history of this period. (See § 58).

Obs. 1.—The mighty hand and the stretched-out arm with which the Lord conducts his people from the house of bondage to the promised land, his wonderful guidance of them during their journeying in the wilderness, the bread from heaven, &c., are convincing witnesses of Jehovah's faithfulness to his promises, and are pledges and types of the future gracious leading of his people; their stubbornness and perverseness are a mirror in which the unworthiness of man is beheld. The chastisements which Jehovah inflicts, and, in particular, the sentence of condemnation and rejection pronounced at Kadesh (§ 54. 1), are abiding admonitions that the judgment of God is sure, and that, in his own house, it is severe. The guidance of God and the journeying of the people through the wilderness to the land of rest, flowing with milk and honey, are prefigurations not only of the whole history of Israel, but also of life on earth in

general.* "There remaineth a rest to the people of God." (Heb. 4 : 9.)

Obs. 2.—We append the following view of the genealogy of Moses and his brother Aaron: —



§ 38. *Israel's Bondage.*

Exodus, ch. 1.—During the 430 years (ch. 12 : 40) of the sojourning of the children of Israel in Egypt, they had so greatly multiplied, that they could furnish 600,000 men who were able to bear arms, indicating that the whole number of souls was at least two millions and a half. Their numbers awakened the apprehensions of the Egyptians, and a new king, who subsequently occupied the throne, and who knew nothing of Joseph, greatly oppressed the people, and made their lives bitter with hard bondage. But their numbers increased in proportion to the increased rigor of their servitude. When the command given to the midwives was found to be unavailing, Pharaoh directed that every new-born son of Israelitish parents should be cast into the river.

Obs. 1.—The extraordinarily great and rapid increase of the Israelites is the result of the blessing of promise given to Abraham, Isaac and Jacob. Still, the circumstance should not be overlooked, that the 70 souls which originally came to Egypt, were all the imme-

* It is in this sense that Hamann observes: "He that is disposed to compare the map of the journeyings of the Israelites with the course of my life, will perceive an exact correspondence between them."

diate descendants of Jacob, and that, possibly, thousands of servants accompanied them, who were incorporated with the people of the covenant through the rite of circumcision, and who were gradually blended with his bodily descendants. Thus, on one occasion, Abraham furnished 318 trained servants (§ 25, 1), born in his own house, who were fit for military service; Esau met his brother, accompanied by 400 men, and Jacob himself returned from Mesopotamia with two hosts. (§ 33.)

Obs. 2.—The Egyptian historian Manetho relates that the Hyksos or Shepherd-kings came from the East, invaded and subdued Egypt without meeting with resistance, burnt cities and temples, appointed one of their number, named Salatis, to be the king of Egypt, held possession of the country during 511 years, were afterwards driven away with disgrace, passed through the desert to Syria, and built the city of Jerusalem. There are two modes in which this account is brought into connection with the sojourning of the Israelites in Egypt. According to one interpretation, these Hyksos are the Israelites themselves. The considerations by which this view is supported are, among others, the following: the establishment of the Hyksos in the same region in which the Israelites dwelt, the remarkable statement that Salatis annually engaged in the measuring and sale of grain, and, especially, the retreat through the desert, and the building of Jerusalem. The alleged oppression of the Egyptians by the invaders, and the ease with which they seized the country, seem, in that case, to be merely a distorted statement, proceeding from popular hatred, respecting the political measures of Joseph, who availed himself of the famine for the purpose of acquiring for Pharaoh and his successors a title of possession covering the entire soil. (Gen. 47 : 13–26.) According to the other interpretation, the Hyksos were a race allied to the Israelites by a common descent, which had conquered Egypt previous to the arrival of Joseph; this view explains both the original friendly reception of the Israelites, and also the bondage which the latter subsequently endured, when the ancient national dynasty was restored to the throne.

§ 39. *The Birth and Calling of Moses.*

Gen. ch. 2–6. — When the parents of Moses (that is, *drawn out*), perceive that they can no longer conceal him, he is placed by them among the flags, growing on the brink of the Nile; he is drawn out by Pharaoh's daughter (Termuthis?), nursed by his own mother, afterwards brought up at the court of the king, and,

until he is forty years old, educated in all the wisdom of Egypt But "by faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." (Heb. 11 : 24–26.) The impulse of his own feelings, without a special call, led him to assume the office of an avenger of his oppressed people; the humiliation which he incurred drove him into the desert, and was followed by a period of discipline of forty years. He marries Zipporah, the daughter of Jethro, the priest of Midian, whose flocks he kept in the vicinity of Horeb, on the peninsula of Sinai (§ 41). In Horeb the Lord appears to him in the burning bush, and calls: "Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." The same wilfulness which had once induced him to assume the office of an avenger, prompts him to decline the office now assigned to him; but his refusal is not admitted by the Lord. As a pledge of his success, and of the glorious progress of the work which is to be commenced, the Lord refers to his own name, JEHOVAH, the fulness and glory of which are now, first of all, to be properly unfolded and demonstrated (see § 3. OBS.); he likewise communicates to Moses a three-fold miraculous power, intended to be an attestation in the presence of the people and of Pharaoh, of his truth as the messenger of God. When Moses refers to his slowness of speech and tongue as a reason for declining the divine commission, the Lord designates his brother Aaron, and says: "He shall be thy spokesman — he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

OBS. 1. — The bramble-bush (seneh) is an image of Israel, enslaved, wretched, and despised. The fire is here, as in every theophany or manifestation of God, an image of his consuming and purifying holiness. Israel is now placed in the purificatory fire of affliction, which proceeds from the Egyptians, it is true, but which is sent by the Lord to his people, for the purpose of purifying them. For Pharaoh's hatred and oppression become, in the hands of God, simply the means of bringing salvation to Israel. All that is unholy

in Israel shall be consumed by the fire of affliction, but the kernel, the imperishable seed of promise, cannot be consumed. Hence, the bush *burns* indeed with fire, but it is *not consumed* (ch. 3 : 2).

Obs. 2. — The three-fold miraculous power communicated to Moses, also has a symbolical meaning. 1. The rod cast on the ground, becomes a serpent, and when seized, becomes a rod again. The rod is the support of the hand, the instrument which gives it additional strength and vigor. The arm of Moses is appointed to become a formidable power, by the aid of God, bringing ruin and death to the Egyptians, for Moses can both send forth and also take these back. 2. The hand of Moses is leprous when put into his bosom — it is restored to purity and soundness when put into his bosom a second time. The call of Moses to be the avenger and deliverer of his people, is deposited in his bosom; when he put his hand in his bosom on the first occasion, he was excluded from communion with his people, like a leper. But on the second occasion, he is restored to that communion by the power of God, and fulfils the calling for which he is born, through the power of Him who calls him. 3. Moses is commanded to take of the water of the Nile, and pour it upon the dry land; it shall become blood. When the water of the Nile flows over the land on other occasions, the Egyptians find it to be the source of every blessing; but when Moses stretches out his hand (ch. 7 : 19), the Lord converts the blessing into a curse. The three miraculous signs refer to the *hand* of Moses, which, through the power of God, is to accomplish the great work.

§ 40. *The Plagues of Egypt, and the Departure of Israel.*

1. Exodus, ch. 7–11. — Moses, accompanied by his brother Aaron as spokesman, appears before Pharaoh in the name of Jehovah, and asks that the people of Israel should be allowed to go three days' journey into the wilderness, that they may sacrifice to the Lord their God (3 : 18). It is already known to God that the king will harden his heart against the divine will; still, the Lord, who desires to render obedience easy, and who, therefore, reserves for a later day, the demand of an unconditional and entire release of the people, does not make the largest and most unwelcome demand at the beginning. Scorn and an aggravation of the burdens of the people are the results of the first effort of Moses; Pharaoh can be subdued, as the Lord had said to Moses,

by a mighty hand, and by great wonders alone. His magicians (Jannes and Jambres, 2 Tim. 3 : 8) are, at the beginning, able to increase, but not to avert the misery which ensued, and on the occurrence of the third plague already confess: "This is the finger of God." God hardens the heart of Pharaoh, because he hardens it himself; since he steadfastly refuses, he is not permitted: and, as the grace of God cannot be glorified in him, divine wrath is glorified in him (Ps. 109 : 17; 2 Thess. 2 : 11). The first nine plagues, consequently, produce no effect: the waters of the Nile turned into blood; the frogs; the lice (mosquito-gnats); the flies; the murrain; the biles and blains; the hail; the locusts; and the darkness of three days. It is only the tenth plague, the death of the first-born, both among men and among cattle, which impels Pharaoh and his people not only to dismiss the Israelites, but urgently to hasten their departure. The Lord gave the people favor in the sight of the Egyptians; the former *demand*, and the latter give, jewels of silver and gold, and raiment. The Lord grants his people these things as an indemnification for the service which they had been unlawfully compelled to render to their oppressors.

Obs. 1.—The plagues of Egypt are founded on the natural features which Egypt presents, so that they are unprecedented and extraordinary, not so much in themselves, as on account of their power and extent, and their rapid succession when Moses simply gives the command. As they are, consequently, both natural and supernatural, they afford both to faith and to unbelief the freedom to choose (in Pharaoh, unbelief prevailed); they are, besides, adapted to convince the Egyptians that Jehovah is not merely the national God of the Israelites, but a God above all gods, who holds in his hand all the powers of nature likewise which Egypt was accustomed to deify.

Obs. 2.—The promise in Gen. 15 : 14 was fulfilled when the Israelites departed: "they shall come out with great substance." The original Hebrew text nowhere says that they borrowed, purloined or stole. (Exodus 3 : 21, 22; 11 : 2; 12 : 35.) Force was indeed employed, but it was employed, not by them, but by Jehovah, who, by his power over the hearts of men, compelled the unwilling Egyptians to yield to the request or demand of the Israelites. In this view, the sacred writer says: "they *spoiled* the Egyptians" (ch. 12 : 36): the spoils are the sign of the victory which Jehovah granted to them.

2. Exodus ch. 12.—The country and the people of Israel were exempted from the last plague, as well as from the former nine. Previous to the departure, the festival of the Passover (that is, the festival of the Lord's forbearing and passing over) was instituted and solemnly observed. The head of every household was directed to kill a lamb that was without blemish, on the fourteenth day of the month Nisan, and strike the blood on the door-posts and lintel, in order that the destroying angel might *pass over* the house which was so marked; nothing leavened was permitted to remain. The members of each household, in travelling apparel, girded, with shoes on their feet, and a staff in the hand, ate the paschal lamb; immediately afterwards, all departed, carrying the bones of Joseph with them (§ 35. 3), (2728 years after the creation of man). Their way led through the desert of Arabia.

Obs.—The Paschal lamb was a sacrifice, and like all sacrifices, was appointed to be an atonement for sin (§ 48). By the striking of the blood of the lamb on the door-posts, each house of the Israelites was designated as an altar of God, and its occupants were admitted as partakers of the atonement made by the sacrifice. This blood was, consequently, not intended to enable the destroying angel to recognize the houses of the Israelites as he passed *by*, but to make atonement for them, in order that he might pass *over* them. The Paschal repast, accordingly, belonged to the class of sacrificial repasts, and, like them, indicated an intimate communion with God, founded on the atonement which was made, as if the partakers were admitted to the abode and table of Jehovah (§ 48. Obs. 1). Unleavened bread alone was permitted to be eaten at this repast, for leaven is an image of moral impurity and depravation. In remembrance of Israel's exemption from the plague, and deliverance from bondage, the annual festival of the Passover was instituted (§ 49. 2), but like all divine service (§ 43. 2, Obs. 2; § 45. 2, Obs.) had also a prospective reference, and indicated a future and more glorious deliverance. The true and original Paschal lamb is Christ, who is sacrificed for us (1 Cor. 5 : 7); and that which is typically exhibited in the Paschal repast, is really presented in the Lord's Supper. (§ 150. 3, Obs.)

§ 41. *The Desert of Arabia.*

1. A vast chain of deserts extends from the north-western coast of Africa (Sahara), in an easterly direction, through the whole of Northern Africa far into Western Asia, which is only once interrupted by an oasis (Egypt), of considerable length, but of limited breadth, formed by the fertilizing river Nile. The Desert of Arabia commences on the eastern side of the Nile, and extends to the banks of the Euphrates. It is divided into two parts by the mountains of Edom (mount Seir), which extend from the Ælanitic gulf to the Dead Sea; the eastern part is called Arabia Deserta, and the western, Arabia Petræa. The latter is bounded on the north, as far as Gaza, by the Mediterranean Sea, and, thence, to the southern point of the Dead Sea, by Palestine (the mountains of the Amorites). On the south, it descends to a point between the two arms of the Red Sea (Arabian Gulf); of these, the eastern is the Ælanitic gulf (now called the gulf of Akabah), and the western, the Heroopolitan (now the gulf of Suez); this portion of Arabia is called the peninsula of Sinai. Mount Sinai rises in the southern part, in an almost circular shape, varying from thirty-five to fifty miles in length and breadth; it is characterized by lofty and sharp peaks, by vast masses of primitive rock (chiefly granite, together with porphyry), by a mild Alpine climate, and a cool and pure atmosphere, by abundant springs of water, fertile valleys, and a luxuriant vegetation. (See § 43. Prelim. Obs.)

2. The range of mountains called et-Tih (that is, *wandering*), rises from a barren plain of sand on the northern boundary of the Sinaitic peninsula, to a height of 4000 feet above the level of the sea, in a semi-circular shape; it is about two hundred and fifty miles in length, extending nearly from the northern point of the gulf of Suez to the gulf of Akabah; towards the north it descends into the wilderness of et-Tih; the latter extends on the north to the southern declivity of the mountain of Judah (§ 22. 3). It consists of naked limestone and sandstone, and extensive portions are covered merely with red sand and black flint. It is only in the depressions of the valleys or wadis

[wadys*], that water collects during the rainy season, enabling a few plants to grow on the soil. This region was occupied, at the period of the Exodus, by the Amalekites (§ 42. 2), who were a numerous people, whence the inference may be deduced, that the country was, at that time, better supplied with water, and more fertile. Towards the east, this barren highland descends into a remarkable valley, called Arabah, which is about 80 miles in length, and 4 in breadth, and which, extending from the southern point of the Dead Sea, to the Ælanitic gulf (which is itself only a continuation of it), is bounded on the eastern side, by the lofty and precipitous mountains of Edom. The bottom of the valley is an extended sea of sand, interspersed with fertile oases, bushes, palm-trees, and the ruins of ancient cities. The water-shed of this valley is situated near the centre; the descent on the northern side is much more steep than on the other, owing to the deep depression of the Dead Sea (§ 22. 2).

3. Mount Seir, or the range of the mountains of Edom, is a continuation of the range which descends from Anti-lebanon along the eastern bank of the Jordan; it is from 12 to 16 miles in breadth, and extends to the Ælanitic gulf; on the western side, it is steep and precipitous, but the eastern is not elevated very much above the plain of Arabia Deserta. The ruins of large cities, particularly of Sela or Petra, are found here, and fertile valleys, meadows, and fields of grain occur; yet the prevailing feature consists in the wildness of nature, or the nakedness of the rocks, and it is a country precisely suited to the habits of a rude hunter. It was here that Esau's descendants dwelt. Mount Seir forms one of the boundaries of Arabia Deserta, which bor-

* ["All these wadys of the desert are mere water-beds, or slight depressions in the surface, by which the water flows off in the rainy season; while at all other times they are dry. Yet in uneven or mountainous regions, the same name, Wady, is applied to the deepest ravines and broadest valleys." Robinson's Researches in Palestine, Mount Sinai, &c., Vol. I. p. 56. — In this Arabic term, and in those which occur in § 43 PRELIM. OBS., we have retained the orthography of the author and other German writers (Winer, &c.), but have inserted, in brackets, the forms in Roman letters, adopted by Prof. Robinson, and Rev. E. Smith, in the work referred to. — TR.]

ders towards the north-west, on the cultivated territories of the Moabites, the Ammonites, and the Amorites. (See § 56.)

§ 42. *The Journey to Sinai.*

1. Exod. ch. 13–15. — Jehovah accompanied and guided his people, in a pillar of a cloud and of fire. They were not, however, permitted to take the usual caravan-road from Cairo to Gaza, along the sea-coast, over which they could have passed in a few days, "for God said, Lest, peradventure, the people repent when they see war, and they return to Egypt" (13 : 17). Moreover, the Lord designed to speak to them in Sinai, for he purposed to consecrate them as his own people, in the place in which he had first called Moses (ch. 3 : 12). He also desired to purify them, and prepare them for their entrance into the promised land, to punish Pharaoh and his host (14 : 3, 4), and reveal his power and glory to the heathen nations dwelling in the whole land (15 : 14–16). Hence, the people journeyed through the wilderness, to the Red Sea. Pharaoh's heart is hardened once more; he says: "the wilderness hath shut them in," and he pursues the Israelites. Hemmed in on all sides by the mountains, the sea, and Pharaoh's host, they direct their glances upward, where alone, the prospect is unobstructed, and *their help comes from above*. The pillar descended between them and the enemy, whom it involved in impenetrable darkness, while it gave light to them by night. Moses stretched out his hand over the sea, by divine command, and the Lord caused the sea to go back, by a strong east wind, all that night, and made the sea dry land, and the waters were divided, and were a wall on the right hand and on the left. The infatuated Egyptians went after the Israelites to the midst of the sea, but the Lord troubled their host; Moses stretched out his hand again, and the returning waters covered the entire host of the Egyptians. Moses and his sister Miriam, sing praises unto the Lord.

Obs. 1.—The opinions of commentators differ respecting the route to the Red Sea. According to one view, which is followed on the map of Raumer, the people assembled at Heliopolis. Thence they proceeded on the caravan-road, which leads from that place to the

northern point of the gulf, but soon left it by divine command, and passed through the Valley of wandering (et-Tih), which is guarded by high mountains on each side, and extends to the gulf at a poin where the latter is twelve miles in breadth. According to the other view, Heroopolis was the point of departure, and the people journeyed thence in a southern direction, and, afterwards, in place of passing around the gulf, and continuing their journey on the eastern side, remained, by the command of God, on the western side, in the territory of Egypt.

Obs. 2.—The pillar of a cloud and of fire was a symbol, sign and pledge of the immediate presence of Jehovah among his people. The pillar of fire, the image of the holiness of God (§ 26. 1, and § 39. Obs 1), is enclosed and veiled by a pillar of a cloud (or smoke), as the feeble eye of sinful man is not capable of enduring the sight of the unveiled glory of the Lord. But the brightness of the divine fire is seen through the cloud which enveloped it; hence the pillar appeared by day as a pillar of vapor, and by night as a bright pillar of fire.

2. Exodus, ch. 16–18. — The people now proceed along the eastern shore of the gulf towards Sinai. The bitter waters of Marah are made sweet, after Moses casts into them the tree indi cated by the Lord. The people lust already, in the wilderness of Sin, after the flesh-pots of Egypt, and Jehovah gives them quails and manna. In Rephidim a rock furnishes them with water Here they are attacked by the Amalekites. Aaron and Hur Miriam's husband, [*Joseph. Antiq.* III. 2. § 4] stayed up the supplicating hands of Moses, and Joshua discomfited Amalek then they learned that hands held up in prayer are more mighty than a host engaged in battle. Jethro, the father-in-law of Moses, conducts to the latter his wife and two sons, and also gives him the counsel, which he adopts, to appoint for his own relief judges or rulers of thousands, hundreds, fifties and tens.

Obs.—Large flocks of quails are still occasionally seen in Arabia Petræa, which descend so low in their flight that they may be caught with the hand. The miracle consists in the circumstance that they appear precisely at *that* conjuncture, and, indeed in such vast and unprecedented numbers as to satisfy the hunger of two millions of human beings.—The same remark applies to the Manna. The penin sula still produces a species of manna during the summer, in rainy

years; it exudes from the tamarisk, a tree abounding n that region, in consequence of the puncture of an insect, and, after hardening, is gathered by the Arabs, in quantities, however, even in the most favorable years, of not more than 500 or 600 pounds. It differs, in many respects, from the manna described in the Bible: thus, it does not possess the nutritious qualities by which the latter was adapted to constitute the daily and the chief article of food of the people; the circumstance is also worthy of observation, that the latter speedily fermented and produced worms, while the modern manna may be preserved for many years without injury. Nevertheless, as this tamarisk-manna is found on the Sinaitic peninsula alone, a certain relation between it and the manna of the Israelites must be acknowledged to exist. At the period when the manna was appointed to be the daily food of two millions of human beings, the omnipotence of God, by which miracles are wrought, imparted to the production of it that fulness and abundance, and endowed it with that nutritive quality which the purpose for which it was designed rendered necessary.

§ 43. *The Giving of the Law.*

Preliminary Observation.—The following results have been furnished by the most recent explorations* of the locality to which the giving of the Law, through Moses, belongs. The central portion of Mount Sinai (§ 41. 1) is constituted, as it has been ascertained, by a group of three vast ranges of mountains running in parallel lines from the north-west to the south-east; the central range is Horeb, the eastern is called Dschebel ed-Deir [Jebel-ed-Deir], and the western, Dschebel el-Homr [Jebel el-Humr]. On the north, this group of mountains is bounded by the widely-extended plain er-Rahah (4000 feet above the level of the sea), which is continued in a north-eastern direction in the broad wadi esch Scheikh [wady esch-Sheikh]. The two valleys which these three ranges form, open into this plain. The western valley is called wadi el Ledscha [el-Leja]; it is closed on the south by Mount St. Catharine [Jebel Katherin], which is the continuation of the Dschebel el-Homr, and is the

* [In his larger work, *Gesch. d. alten Bundes*, the author furnishes, in different places, the titles of the best works on the Geography of the Bible, &c., including Meissner's German translation of Lynch's work, to which he assigns a distinguished position. Prof. Robinson's great work, also translated into German (Reisebericht, &c.), the author not only regards as one of eminent value, but terms it "opus palmare," p. 26.—Tr.]

highest mountain in the whole peninsula (more than 8000 feet). The second or eastern valley is called wadi Schueib [Shu'eib], in which the celebrated hospitable convent of St. Catharine is located. It is also closed on the south by a ridge separating it from the extensive plain of Sebaije [Seba'iyeh], which surrounds Horeb on the south like an amphitheatre. This southern plain is not readily accessible except through the wadi es-Sebaije (a continuation of the wadi esch Scheikh of the same breadth), which, in connection with the plain er-Rahah, extends around the eastern and southern sides of the Dschebel el-Deir, and then spreads out into the southern plain.— On the north, Horeb rises to a height of 15,000 feet from the plain er-Rahah, presenting a perpendicular wall of unusual boldness. Thence the ridge proceeds to rise in a southern direction, attains its greatest elevation (7000) in the southernmost point, which is Dschebel Musa (mountain of Moses), and then abruptly descends 2000 feet to a border of low hills of gravel, behind which the great plain Sebaije lies. — According to this description, the Law was given under the following circumstances: the people encamped in the wilderness of Sinai in the plain er-Rahah and the wadi esch Scheikh. Thence Moses conducted them through the wadi Sebaije into the extensive plain of the same name. Dschebel Musa was the place upon which the Lord descended in fire (19 : 18) ; the people stood below his feet in the plain, which formed an amphitheatre, above which the mountain ascended like a majestic altar of the inaccessible God. The people were filled with fear and fled back to the plain er-Rahah, and were thus separated by the long ridge of Horeb from the place in which the law was given, and which, after they had reached the plain, could no longer be seen.

1. Exod. ch. 19. — In the third month after their departure, the Israelites reach the wilderness of Sinai. Moses immediately ascends the mountain, and is made acquainted with the preliminary terms of the covenant. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then *ye shall be a peculiar treasure unto me above all people:* for all the earth is mine: and *ye shall be unto me a kingdom of priests, and a holy nation.*"

Obs. — The covenant was founded upon a *theocracy*, that is, a government of the state by the immediate direction of God; Jehovah condescended to reign over Israel in the same direct manner in which

an earthly king reigns over his people. Israel is appointed to be a *holy* nation, that is, separated from all that is common, and destined for divine purposes; Israel is the Lord's first-born (4 : 22), chosen before all other nations, and is, therefore, a priestly nation, the guardian, preserver and mediator of the divine revelations for all nations.

2. Exod. ch. 19, 20.—The people accept of these terms, and prepare to receive the new Law on the third day; the announcement is made that whosoever toucheth the border of the holy mount, whether it be man or beast, shall be put to death. On the third day there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. Moses brought forth the trembling people out of the camp, to meet with God at the lower part of the mount. "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; the whole mount quaked greatly," and the voice of the trumpet waxed louder and louder. And the Lord spake the Ten Words or Commandments (see § 52, B); "and all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking."

Obs. 1.—The Decalogue (that is, the Ten Commandments) is a brief summary of the whole Law. The first commandment indicates the source of all obedience to the Law, namely, love to God; the last indicates the source of all transgressions of the Law, namely, evil lust. The Decalogue was written on two tables of stone, with the finger of God (31 : 18). The first table requires love to God in its various modes of expression; the second, requires that love to our neighbor which proceeds from love to God; the duty of loving parents as the representatives of God, occupies, in some aspects, an intermediate position, but, nevertheless, belongs essentially to the first table (Matt. 22 : 37–40; 1 Tim. 1 : 5). The negative form ("thou shalt *not*"—) of nearly all the ten commandments, presenting them as prohibitions, indicates that a propensity and an inclination to sin already exist in man.

Obs. 2.—The law contains a blessing: "Ye shall keep my statutes and my judgments: which, if a man do, he shall live in them" (Lev. 18 : 5); it also contains a curse: "Cursed be he that confirmeth not all the words of this law to do them." (Deut. 27 : 26.) It is introduced between the promise (Abraham) and the fulfilment (Christ), in order that it might be "a schoolmaster (παιδαγωγός) to

bring us unto Christ." (Gal. 3 : 24.) It was designed to give the knowledge of sin, and of the curse which sin deserved, as well as of man's need of redemption, and awaken a desire to obtain it; by such services the law was designed to prepare man for redemption. The ceremonial law, which impressively sets forth the sinfulness of man, served, besides, as a shadow, or type, to indicate a future salvation, and to prepare the way for it. The law had "a shadow of good things to come, and not the very image of the things." (Heb. 10 : 1.) "Let no man judge you," says the apostle to Christians, "in meat or in drink, or in respect of a holy-day, or of the new-moon, or of the sabbath-days: which are a *shadow* of good things to come, but the *body* is of Christ." (Col. 2 : 16, 17.) (The Law is the shadow thrown backward on the Old Testament by the salvation offered in Christ, which God's counsel determined *before* to grant (Acts 4 : 28), and which was, consequently, already *present* to the view of God.)

3. Exod. ch. 24. — The people stood afar off, and said to Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die." (20 : 19.) Moses builded an altar and twelve pillars, sacrificed upon it, and sprinkled half of the blood on the altar. And he read in the audience of the people the book of the covenant in which he had written all the words and commandments of Jehovah hitherto spoken. The people answered: "All that the Lord hath said will we do, and be obedient." Then Moses took the other half of the blood, and sprinkled it both on the book (Heb. 9 : 19) and on the people. Afterwards, Moses, Aaron, Nadab, Abihu (§ 37. Obs. 2), and seventy of the elders of Israel went up and saw the God of Israel. They saw God, and did eat and drink (24 : 11), namely, at the sacrificial repast of the covenant-offering and offering of consecrations. (See § 48. Obs. 1.)

Obs. — The people did not obtain, in the Old Testament, the full possession of the priestly dignity and privileges, because they did not yet venture to approach God, but still needed a human mediator; hence arose the necessity of a particular priesthood, notwithstanding the priestly vocation of the whole people.

§ 44. *The Golden Calf.—The Renewed Tables of the Law.*

1. Exod. ch. 32, 33. — While Moses delayed to come down out of the mount, the people grew weary of waiting, and said to Aaron: "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Aaron made a molten calf of the golden ornaments of their wives and children, which were willingly contributed, built an altar, and made proclamation: "To-morrow is a feast to Jehovah." While the people below eat, drink, dance, and play before the new idol, the Lord says to Moses: "Go, get thee down: for *thy people*, which *thou broughtest out* of the land of Egypt, have corrupted themselves — now, therefore, *let me alone* — that I may consume them: and I will make of thee a great nation." Thus the Lord places the case in the hands of Moses; but Moses understands the duty which the office of a mediator imposes on him, and *does not let the Lord alone;* with great boldness and confidence he gives back to the Lord, to whom they belong, the words: "*thy people* — *thou* hast brought out," and appeals to Jehovah's oath, and to the covenant made with Abraham, Isaac, and Jacob. *Then* it repented the Lord of the evil which he thought to do unto his people. When Moses, on descending, sees the calf and the dancing, his anger waxes hot; even as the people had broken the covenant of Jehovah, so he casts out of his hands the tables of the law, which are the records of that covenant, and breaks them beneath the mount. He grinds the calf to powder, strews it upon the stream flowing down from Horeb, and makes the people drink of it. Aaron is first summoned to render an account, and then Moses, standing in the gate of the camp, cries aloud: "Who is on the Lord's side? let him come unto me." The children of Levi gather around him, and slay with the sword, three thousand of the traitors, who continue obstinately to reject the offered amnesty. By this act of obedience, which, although painful, was promptly performed, the children of Levi remove the curse which lay on their house (Gen. 49 : 5–7), and receive, through Moses, a preliminary consecration to their future office.

2. Exod. ch. 33, 34. — The people repent; Moses pitched the tabernacle, which he used provisionally, at a distance from the camp, made atonement for the people, again ascended the mount, and returned after the expiration of forty days, with two new tables, on which the Lord had again written the Law. He puts a vail on his face, which still reflects the brightness of the presence of God, for the people feared to approach him. The Tabernacle is constructed, and, in the mean time, the Law is continually enlarged, and approaches its completion.

§ 45. *The Tabernacle.**

1. Exod. ch. 25–40. — The Sanctuary, with all its appurtenances, is made of materials which are contributed so readily and abundantly, that Moses restrains the people from offering further aid, by an express commandment; the goods brought from Egypt were, doubtless, here found available. Bezalcel and Aholiab, whom God called by name, and filled with his spirit, complete the work, after the pattern which God showed to Moses in the mount (§ 14. Obs. 3). After they had labored nearly a year, Moses reared up the tabernacle on the first day of the first month of the second year after the Exodus. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle (40 : 34).

Obs. — Until the Temple was built, the Tabernacle continued to be the only place in which Israel could lawfully offer sacrifices, and divine or public worship. It was here only that sacrifices were permitted to be offered, because it was the ordinary and permanent (symbolical) abode of the glory of the Lord. Whenever the Lord appeared to an individual *elsewhere*, sacrifices could be offered in that spot also, to the Lord, who was present, for His presence rendered the offering lawful. But when his immediate presence was withdrawn from that spot, the authority to offer sacrifice in it ceased.

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* See the [author's] Treatise: *Ueber d. symbolische Darstellung der Zahlen*, &c., in the *Theol. Stud. u. Krit.*, 1844. H. II. pp. 315–370. A fuller statement of the points discussed in §§ 45–52 A., is given [by the author] in the *Christoterpe* of the year 1849, p. 46–107; 1851, p. 262–323; 1852, p. 284–358. See also the treatise [by the same]: *Beiträge zur Symbolik des alttest. Cultus — Erstes Heft: die alttest. Cultusstätte. Leipzig.*, 1851.

2. As the Tabernacle was intended primarily for the period of the wanderings in the wilderness, it was made portable, and consisted of boards of acacia-wood standing up (26 : 15). It was divided into two compartments by a highly-finished linen vail, embroidered with cherubs; the inner of these two, the most holy place, or the holy of holies, resembled a perfect cube, the length, breadth and height being each ten cubits. It contained the ark of the covenant, in which were deposited the tables of the law, together with a pot of manna, and, at a later period, Aaron's rod that budded (§ 54. 2). The lid or cover of the ark, called the mercy-seat (Kapporeth = covering of atonement), was of pure gold, supporting on the two ends two cherubs of gold beaten out of one piece, bending forward, and with expanded wings. The outer apartment was twenty cubits in length, and ten cubits in breadth and in height, and was called the holy place or sanctuary; before the entrance, on the eastern side, a richly-wrought curtain was suspended. Here the altar of incense was placed between the golden candlestick with its seven branches (three on each side, and one in the middle), and the table of shew-bread, on which continually lay twelve loaves, prepared and presented anew every Sabbath. All the furniture, with the exception of the candlestick and the mercy-seat, was made of acacia-wood, and, like the supports on which the whole rested, was overlaid with gold. The interior of the tabernacle displayed throughout costly variegated linen hangings, embroidered with figures of cherubs. It was protected on the outside from the inclemencies of the weather by three additional curtains made of goats' hair and skins. The court of the tabernacle, open above, and 100 cubits in length and 50 cubits in breadth, was enclosed by linen hangings supported by pillars; the entrance on the east side, 20 cubits in breadth, was protected by a curtain. In this court, and before the door of the tabernacle, was placed the altar of burnt-offering, made of acacia-wood, overlaid with copper, and filled with earth; a copper laver stood near it.

Obs.—The significance of the Tabernacle is indicated partly by the purpose for which it was designed, namely, to be the place of divine service and sacrifice, and partly, by its name, that is, *the tent of as-*

sembling, the tent of the testimony (Numb. 9 : 15), *habitation* It was there that Jehovah met with Israel, dwelt in Israel, and testified concerning both his holiness and his grace; the tabernacle is, consequently, an image of the kingdom of God in Israel, a type of the Christian Church (§ 201. 2, Obs.). The court is the symbolical habitation of the people, while the sanctuary is the habitation of God in their midst. The people dwell in the court; notwithstanding their priestly vocation, they are not yet permitted to approach God in a direct manner, but may merely draw nigh to the gate of his house; they still need priestly mediators, who enter as the representatives of the people, hold communion with God in their place, bring their gifts to him, and receive in return the revelations of divine grace for the people. The division of the habitation into the sanctuary and the holy of holies, or holiest of all (Heb. 9 : 3), declared that in the relation subsisting between God and his people, two grades still remained, from one of which even the priest was excluded, and which the high-priest alone, as the head of the entire priesthood, was permitted to approach, only once every year, and even then only in an enveloping cloud of the incense of prayer, and with the atoning blood of the offering. The great day of atonement (Lev. ch. 16) was the most solemn and important of all the Jewish festival seasons, and represented the fulness of all time; the circumstance that on this one day of the year, one individual, at least, of the people, that is, he who represented the great idea of a priestly nation as fully as the deficiencies of the times allowed, enjoyed the privilege of approaching both the higher and the highest grade of the divine gracious presence, conveyed a valuable lesson — for it taught that the approach to the inmost abode of God, and the unveiled vision of his glory, should not be unconditionally and eternally denied to the priest and the priestly nation. To this ascent in the relation which God sustains to his people, from the sanctuary to the holiest of all, a correspondence is found in the ascent, in the relation sustained by the people to God, by which faith rises and is completed in sight or vision. The impress of perfection is stamped on the holiest of all by its perfect cubic form; the darkness which prevails in it implies that He dwells therein whom no man hath seen, nor can see, dwelling in the light which no man can approach unto (1 Tim. 6 : 16), a light before which the feeble eyes of the earth-born child of man grows blind.

The holiest of all contains the mercy-seat, the throne of Jehovah. Although God appears here as Jehovah, in condescension, grace and mercy, his glory remains so great, even in his condescension, that no

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mortal eye is able to endure it, and his holiness is so overpowering that no sinful man can support it—even the high-priest can approach only in a cloud of incense and with the blood of the offering. The mercy-seat is placed on the ark containing the testimony or covenant (the two tables); the secure position of the latter indicates that the covenant or its record is the most precious treasure of Israel, worthy of being most carefully guarded; the covering, which is the mercy-seat, declares that the dwelling of God among the people is made possible by the covenant, depends on it, and is sustained by it. That mercy-seat is propitiatory; the throne becomes an altar in the most exalted sense; and here the highest and most perfect act of expiation in the Old Testament service is completed. The cloud, the symbol of the presence of Jehovah, descended between the wings of the Cherubim, and these (Exod. 25 : 20) look in adoration on the mystery at their feet ("which things the angels desire to look into." 1 Pet. 1 : 12). (See § 12, 3. Obs. 1, and § 14. Obs. 3.)

The people offer in the sanctuary to their divine King the gifts which conform to the covenant, and establish it; hence the altar of incense, the candlestick and the table of shew-bread, are placed there. The act of burning incense is a symbol of prayer (Ps. 141 : 2; Rev. 5 : 8 and 8 : 3, 4; compare Isa. 6 : 3, 4; Luke 1 : 10; Lev. 16 : 12, 13; Num. 16 : 46, 47); Israel, the covenant-people, is, consequently, a people of prayer. In the candlestick, with its light, an image is presented, according to Zechariah (ch. 4, and Rev. 1 : 20), of the people clothed with spiritual knowledge. Twelve loaves, evidently referring to the twelve tribes, lie on the table of shew-bread, and are renewed every Sabbath. It appears from John 6 : 27, and 4 : 32, 34, that, according to the symbolical conceptions of Hebrew antiquity, the faithful performance of the duties of any calling that proceeded from God, was regarded as labor performed for spiritual food. The loaves of bread are, literally, the fruits of bodily labor performed on the field, in the land assigned to the people by the Lord; when they are regarded in a symbolical aspect, they are the fruits of spiritual labor in the field of the kingdom of God, in the vineyard of the Lord, the fruits of sanctification, and good works. When the people of Israel are faithful to the covenant, they, accordingly, appear before their God as a people of prayer, of light, and of good works.

The people are sinful, but are appointed to be cleansed; in contradistinction to the priests, they abide in the court surrounding the tabernacle, and hence the altar of burnt-offering, on which atoning sacrifices are offered, is placed in this court.

§ 46. *The Priests and the Levites.* (*Office and Garments.*)

1. The Lord chose the whole tribe of Levi for himself and for the service of the tabernacle, instead of the first-born in all the tribes, who belonged to him (Num. 3 : 12, 13); these were afterwards presented at the tabernacle, and then redeemed (Num. 18 : 16). It was the office of the whole tribe, to take charge of the Law and the revelations of God, to communicate these to the people, and to pronounce judgment in accordance with them. The family of Aaron was chosen from the whole tribe of Levi, for the purpose of performing the duties of the priesthood, which belonged to them exclusively. The other Levites, including the descendants of Moses, were merely the assistants or ministers of the priests, in performing the service of the tabernacle. The High-priest was the head of the whole tribe, and his office was hereditary.

2. It was the special office of the priests to be mediators between Jehovah and the people, to make atonement to God for them, and to perform, in shadows and types, that work which, in the fulness of the time, Christ should accomplish in very deed and in truth. The functions, privileges and general duties of the priests, contradistinguished from those of the people, as well as of the Levites, are thus set forth by the Lord himself on a certain occasion: "The Lord will show who are *his*, and who is *holy;* and will cause him to *come near* unto him: even him whom he hath *chosen* will he cause to come near unto him." (Num. 16 : 5; § 54. 2.) The duty of the priests, accordingly, consisted chiefly in offering sacrifice (§ 48), as a symbol of atonement — in burning incense, as a symbol of intercession — and in blessing the people, as the fruit of the former acts.

Obs. 1.—The characteristic features of the priesthood, which indicate its nature and design, according to Numb. 16 : 5 (to be *his*, to be *holy*, to be *chosen*, to *come near* unto Jehovah), already occur in Exodus 19 : 6 (§ 43. 1), as those of the whole people. In the latter case, however, the people are contrasted with Pagans, while, in the former, the priests are contrasted with the people of Israel themselves. The calling of Israel, in its relation to other nations, illustrates the calling of the priest, in its relation to the holy nation — he

is the priest of the priestly nation. The office of the priest did not derive its origin from any act of man, but from the choice and appointment of God, and the circumstance that the priesthood was made *hereditary*, permanently excluded from it all human influence and control, and rendered a personal choice or decision impossible.

Obs. 2.—The blessing which the priests were directed to pronounce is recorded in Numb. 6 : 23–27 : "On this wise ye shall bless the children of Israel, saying unto them : — *The Lord bless thee, and keep thee : — The Lord make his face shine upon thee, and be gracious unto thee : — The Lord lift up his countenance upon thee, and give thee peace!* — And they shall put my name upon the children of Israel, and I will bless them." This formula of benediction already contains the whole mystery of the divine Trinity and of the redemption which was to be accomplished by it, in an undeveloped form, or like a germ ; it was, undoubtedly, designed to aid effectually in connecting with the religious knowledge of the people a certain consciousness (to be afterwards rendered more distinct) of the personality of the one God unfolded in three persons, and operating in a three-fold manner in the progress of the work of man's salvation. The name of Jehovah is put upon the people *thrice* — it is connected with the face or countenance of Jehovah twice (the face is the visible, manifested part, the indication of that which is invisible and concealed within). In the first member of the formula, prayer is offered for the blessing and protection of Jehovah, the eternal, invisible and original source of all blessings, of salvation and of life. In the second, a petition occurs for the light and grace of the face of Jehovah, the God who is revealed, who is the "true Light which lighteth every man" (John : 9) ; "of whose fulness have all we received, and grace for grace." (John 1 : 16.) In the third, supplication is made for the peace of the countenance (face) of Jehovah, the God who is made known to us by the communication and appropriation of salvation, by which he conveys true peace to our hearts. (§ 2. 2).

3. The garments of the priests, which designated their office (Exodus, ch. 28), were not worn by the Levites. The priestly garments were very simple ; the chief article was a tunic made with sleeves, and extending from the neck to the ankles ; the material and the color (white linen) were symbols of purity and holiness. In addition to this official garment, the high-priest wore a blue robe or coat, adorned on the hem with pomegranates and bells of gold ; of these, the former were symbols of the Word

(Prov. 25 : 11), and the bell was a symbol of proclamation. He also wore an ephod attached to the shoulders, made of costly materials, and embroidered with various colors; the breast-plate was attached to it in front, by means of rings and chains made of gold. This breast-plate was adorned with twelve precious stones, on which the names of the twelve tribes were engraved; it was a memorial, implying that the high-priest, as the highest mediator of the old covenant, should always bear the people upon his heart (Exodus, 28 : 29). The Urim and Thummim, (that is, *lights* and *perfections*, or *perfect light*), placed either within or upon the breast-plate, were the oracle of the high-priest; through them he obtained an immediate decision of Jehovah the King, in all theocratic questions — the mode is unknown. A small plate of gold was, besides, attached to the priestly mitre, bearing the inscription: "Holiness to the Lord."

§ 47. *Continuation* (*Dwellings — Consecration of the Priests and Levites.*)

1. The Lord announced to the whole tribe of Levi: "Thou shalt have no inheritance in the land — I am thine inheritance." (Numb. 18 : 20.) Jehovah was the Lord and proprietor of the whole soil; each occupant accordingly brought a tribute consisting of the first-fruits and the tenth of his whole income to the house of the Lord; from these the support of the Levites and the priests was derived; additional portions, taken from the sacrificial offerings, were, besides, granted to the latter. Forty-eight cities, in different parts of the country, were appropriated to the residence of the whole tribe; thirteen of these were assigned to the priests (Joshua 21 : 19); six of these cities were also appointed to be cities of refuge (Numb. ch. 35), namely, Kedesh, Shechem, and Hebron, on the western side of Jordan; and Bezer, Ramoth, and Golan, on the eastern side. (Joshua 20 : 7, 8.)

Obs.—It was the object of the provision by which particular places of refuge were appointed (to which the altar in the court of the tabernacle belonged), to correct certain gross abuses connected with an ancient custom, as far as possible, by the controlling power of the law: the acts of the avenger of blood were sanctioned by the estab-

lished opinions of the ancient world, particularly of the oriental nations. This custom, which required the nearest relative of a murdered person to avenge the murder, originated, in an external aspect, in the ancient patriarchal mode of life; but it may be traced to a deeper source, namely, to the vivid conceptions of the ancient world respecting the sanctity of family-ties. In this view, the custom was tolerated by the theocratic law, but was subjected to necessary and salutary restrictions; for the slayer who reached a place of refuge, was secure, for the present moment, from the attack of the avenger of blood (goel). If the result of the judicial investigation which was instituted, showed that the murder had been committed designedly, the offender was delivered to the avenger of blood; if a contrary result was obtained, the slayer remained in the city of refuge until the death of the high-priest; when that event occurred, which designated a renewal of all the theocratical institutions, he was permitted to leave the city and return to his home, without being exposed to further danger.

2. The Levites, on commencing their official duties, were solemnly consecrated to the service of the Lord, after sacrifices had been offered (Num. ch. 8). They belonged to the Lord, in place of the first-born of all the tribes; this substitution was implied by the act of the elders who laid their hands upon them, after which they were *waved* unto the Lord, that is, conducted to and fro before the tabernacle: thus they were consecrated. The consecration of the priests was attended with additional ceremonies and greater solemnity (Exod. ch. 29, and Lev. ch. 8). After the solemn washing with water, the investiture and the anointing had taken place, sacrifices were offered, the altar was sprinkled with a part of the blood, and another part was put upon the ear, hand, and foot, of the right side of the priest who was to be admitted to the active duties of the office: the sacrificial repast was the conclusion of the ceremony.

Obs.—The circumstance that the Levites were *waved*, implied that they belonged to the tabernacle, and were obligated to serve Him who dwelt therein; in this respect it constituted their consecration to their particular office, which required them to render all necessary services at the tabernacle, with the exception of those which were assigned specially to the priests. When the priest was consecrated, the blood, with which reconciliation was made (Lev. 8 : 15), was put

upon his ear, hand, and foot, for the purpose of teaching him to regard his whole life and strength, as sanctified and consecrated. The consecration of the *ear* referred to his duty to receive and observe the revelations, commands, and prohibitions of God; that of the *hand*, referred to the duty to communicate to the people that which he received from God; and that of the *foot*, referred to the sanctification of his whole walk before the Lord.

3. Lev. ch. 9, 10. — The first offerings of Aaron were consumed by fire from heaven; the commandment had been given (6 : 12, 13), that this fire on the altar should "*never go out.*" Nadab and Abihu, Aaron's eldest sons, offered strange fire, contrary to the express command of the Lord (Exod. 30 : 9). Therefore, fire went out from the Lord and destroyed them.

§ 48. *Sacrifices.**

Lev. ch. 1–7. — The signification of sacrifices, in general, may be ascertained from Lev. 17 : 11 : "*The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*" It is the design of sacrifices to make an atonement for sin. Now, sin is brought forth by lust; the seat and source of lust are in the soul (Jam. 1 : 14, 15), and the soul dwells in the blood — thus, sin proceeds from the blood. Hence, the punishment is directed against the blood, the seat of the soul. "The wages of sin is death." Rom. 6 : 23. The animal which is sacrificed, suffers death vicariously, or in the place of the sinner, and God accepts of this substitution. "*Without shedding of blood is no remission*" (Heb. 9 : 22); nevertheless, "it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10 : 4), for the animal is not offered by a voluntary act of its own; its life is no real equivalent, and the substitution derives no validity from any natural and necessary bond of union and communion. Hence, the sacrifice of the animal could not win forgiveness by its own inherent power, but merely serve as a shadow and type of the sacrifice of Christ, who, being God and

* Consult, in connection with this section, and portions of §§ 45–52 A, the [author's] treatise: *Das Mosaische Opfer, ein Beitrag*, &c., Mitau, 1842.

man, poured out his soul unto death (Isai. 53 : 12), and whose sufferings and death possess infinite value and eternal validity (§ 121).

Obs. 1.—He who brought the sacrifice, conducted the animal to the tabernacle, laid his hands on its head, and thus transferred, symbolically, his own sinfulness to the animal, and consecrated it as his substitute; he then killed it himself, in order to indicate that, on account of his sins, he deserved the death which the animal suffered in his place. The priest took the blood and sprinkled it on the altar in the court of the tabernacle, as a seal of the atonement which God had accepted and acknowledged. The whole, or a part of the flesh of the animal, was burnt on the altar. The fire, an image of purification and sanctification, caused the offering to ascend toward heaven, to Jehovah; the flesh, including the sinews and bones, or the body, is the organ of all action — the act of burning, hence, denoted the sanctification and surrender of all the members and powers of the individual, to Jehovah, as the consequence of the atonement (justification followed by sanctification). With the flesh were consumed the meat-offerings and drink-offerings, namely, bread (Lev. ch. 2) and wine (Exod. 29 : 40), with the addition of oil, frankincense, and salt. The bread and wine are emblematic of the fruits of sanctification (the fruits of spiritual labor in the field of the kingdom of God, and in the vineyard of the Lord). The oil is an emblem of the Holy Spirit, by whose grace good works are performed; the frankincense denotes that these are commenced and completed with prayer, and the salt denotes that they are incorruptible and enduring witnesses of the covenant of grace made with Jehovah (Rev. 14 : 13). The flesh of certain offerings (peace-offerings) was not entirely burned; the larger portion was reserved for a sacrificial repast. Jehovah was the host: the person who brought the offering ate at his table, as if he were admitted to the abode and table of Jehovah. Hence, the sacrificial repast was emblematic of the highest sacramental communion with Jehovah.

Obs. 2.—Animal sacrifices were of four kinds: burnt-offerings, peace-offerings, sin-offerings, and trespass-offerings. The last two were intended to make atonement for particular sins, which had been committed through ignorance (§ 50); (deliberate and presumptuous sins were punished with death, Num. 15 : 27–30); trespass-offerings referred to sins which were committed under circumstances allowing a temporal restitution or indemnity, while sin-offerings referred to those for which the offender could not make amends. As every transgression of the law was followed by exclusion from the theocratical

communion, these two classes of sacrifices were appointed as the means of restoration to the theocratical community. The burnt-offerings and the peace-offerings, on the other hand, did not refer to particular sins, but to man's sinfulness in general, which still adheres to him, even in a state of grace; they did not design to restore to the theocratical community, but, presupposing that the bond of union was not dissolved, they purposed to give additional strength to that bond. The whole of the burnt-offering was consumed, but only the fat of the peace-offerings, considered as the best portion, was consumed; the remainder was reserved for the sacrificial repast. In the burnt-offering, consequently, sanctification, in its relation to Jehovah, is the prominent feature, while, in the peace-offering, the sacramental communion with him is principally set forth, and, on this account, it was always preceded by the former, even as burnt-offerings and peace-offerings necessarily followed both sin-offerings and trespass-offerings.

§ 49. *The Festivals.*

1. Among the sacred seasons of the Israelites, the most prominent are those, in the arrangement of which, the number *seven* predominates (the sabbath-seasons). The following belong to these: — 1. *The Sabbath-day*, referring, retrospectively, to the resting of God after the creation (Exod. 20 : 8, 11), and, prospectively, to the eternal rest remaining to the people of God (Heb. 4 : 9); it was observed as a day of sacred rest in domestic life; the religious services were characterized by additional sacrifices and a holy convocation (Lev. 23 : 3). — 2. *The Feast of Trumpets*, or the sabbatical new-moon (Lev. 23 : 24; Num. 28 : 11–15) — the seventh new-moon (Tisri) of the year, the beginning of the civil year; the new year was introduced with the sound of the trumpets. — 3. *The Sabbath-year*, or every seventh year (Lev. 25 : 1–8); it was a year of rest for the land, which was left untilled. The spontaneous produce of the field, the vineyard, and the fruit-tree, belonged to the poor and to the stranger, and was bestowed even on the beasts of the field (Exod. 23 : 11). No debts could be collected during the sabbatical year (Deut. 15 : 1, 2). It was further commanded (Deut. 31 : 10–13), that, at the feast of tabernacles, occurring in the course of this year, the whole law should always be read in the hearing of all Israel. — 4. *The Year of Jubilee* (Lev. 25 : 8–17); it was observed on every

recurrence of the forty-ninth year, but as it commenced with the Day of Atonement, a portion of the fiftieth year was embraced in it. All servants of Hebrew origin were restored to liberty, namely, those who had voluntarily remained in servitude in the seventh year of service, or had not yet reached the seventh year of their service; all estates which had been sold (or, rather, put in pledge) during the past forty-nine years, were restored, without any compensation, to the original (hereditary) owner. Jehovah promised to supply the deficiency of the harvest in the years during which the ground remained untilled, by a more abundant blessing in the preceding years (Lev. 25 : 20–22).

Obs. — The year of Jubilee was a type of the great year of that widely-extended Redemption (*restitutio in integrum*) in which all bondage shall cease, all debts be cancelled, all that was lost be recovered, and a new age of the world begin. (See Acts 3 : 20, 21.)

2. The annual festivals, or *feasts of convocation*, constituted a second class of festivals; on these occasions, every adult male among the people was required to appear before the sanctuary (Exod. 34 : 23, 24) — an arrangement which maintained the life and vigor of the religious and national union of the scattered tribes. These feasts were three in number (Lev. ch. 23; Num. ch. 28; Deut. ch. 16), and possessed a two-fold character, an historical and an agricultural. The latter is explained by the circumstance that agriculture assumed a religious aspect in the promised land; for the land which Israel occupied and cultivated, was the *holy* land, the property of Jehovah, granted to them on certain conditions, among which was the obligation to pay a tribute to Jehovah, in the form of the first-fruits and the tithes. Agriculture was, besides, appointed to constitute the material basis of the political organization and popular usages of Israel, in contradistinction from the previous nomadic life to which they had been accustomed. (1.) The *Passover*, or *Feast of unleavened Bread;* it was the festival which introduced the ecclesiastical or sacred year, and commemorated the deliverance of the people from Egypt, and the grace which spared their first-born. It was also the first harvest-festival of the year. The paschal repast, which had been instituted on the occasion of the Exodus (§ 40. 2), was repeated on the evening preceding the festival, the

fourteenth of Nisan (Abib), with the same ceremonies, except that, in place of the door-posts, the altar was sprinkled with the blood of the paschal lamb. The festival continued eight days, during which all leaven was carefully removed from every house; the first day and the last possessed a sabbatical character. (2.) The *Feast of Pentecost*, the fiftieth day after the former, also called the *Feast of Weeks*, and of *First Fruits;* it was a harvest-festival, since the harvest was completed which had commenced with the Passover. It lasted one day, which possessed a sabbatical character. The sheaf of the first-fruits had been presented at the Passover; at this festival, the first-fruits of bread made of the new grain were presented. In connection with this agricultural feature, the festival presented one which was historical, inasmuch as the giving of the Law on Mount Sinai was also commemorated on this day. (3.) The *Feast of Tabernacles;* it commenced on the fifteenth day of the seventh month, Tisri, continued eight days, and was the most joyful of all the festivals. It referred, on the one hand, to the journeying in the wilderness, and hence, the people forsook their houses, and dwelt in tents made of the branches of trees, and it was, on the other hand, a thanksgiving festival, in reference to the autumnal harvest (the feast of ingathering (Exod. 23 : 16) — fruit, oil and wine).

Obs. — As the months of the Hebrews were lunar months, the fourteenth and fifteenth days, on which the festivals of the Passover and of Tabernacles were observed, always occurred at the time of full moon. There was a symbolical meaning in this circumstance, for the full of the moon, as a measure of time (Ps. 104 : 19; Gen. 1 : 14), designated *the fulness of the time.* (Gal. 4 : 4). And, as the full moon gives a festive appearance to the heavens, so the period which commemorates the gracious ways of God diffuses a cheerful light over the whole of life on earth. This symbolical aspect does not belong to the feast of Pentecost, in consequence of natural causes.

3. The great *Day of Atonement* was also annually observed (Lev. ch. 16, and ch. 23; Num. ch. 29); it occurred on the tenth day of the month Tisri, and, as a day of humiliation and fasting, universally observed, it was the most important day of the year; an atonement was made for the sins of all the people, in a peculiarly expressive and solemn manner.

Obs. — In accordance with the importance of the occasion, the high-priest alone officiated on the great day of Atonement. After he had brought a sin-offering for himself and his house, he cast lots upon two goats, one lot for a sin-offering for the Lord, and the other lot "for Azazel;" [Lev. 16 : 8, Eng. vers. marg.] The blood of the first goat was carried by him into the holiest of all, on this day (on which alone he was permitted to enter) and sprinkled on the mercy-seat. The sins for which atonement was thus made, were put upon the head of the second goat, which was sent away alive into the wilderness to Azazel (the evil demon, represented as dwelling in the wilderness), in order that the latter might ascertain all that had been done, and know that he no longer retained power over Israel. This whole transaction expressed the thought that the atonement made on this day was so complete, and so plain and undeniable, that even Satan the Accuser (Job, ch. 1 and 2; Zech. ch. 3; Rev. 12 : 10, 11) was compelled to acknowledge it. In the sacrifice of this day, consequently, the sacrifice of Christ is shadowed and typified more clearly than in any other, even as we read in Heb. 9 : 12: "By his own blood he entered in *once* into the holy place, having obtained *eternal* redemption for us."

§ 50. *Purifications.*

According to the declarations of the Law, several circumstances connected with the physical life of man were of such a nature as to defile, and, consequently, to exclude him from the communion of the sanctuary. Among these death, with the corruption which followed it, occupied the first place. Death entered into the world by sin; death and corruption are, consequently, the fruits which sin brings forth in the bodily nature of man, and they depict, in alarming colours, the results of sin in his spiritual nature — the dissolution of all bonds of union and alliance, the decomposition of all that had existed in coherence. — In addition to death, every condition of the living body which presented features resembling that of the dead body, also rendered unclean. The Leprosy, in particular, belonged to this class; the spots which denoted the disease, corresponded to the spots which are seen in a corpse, and the disease itself, in its progress, destroys the vigor of life, and is, ultimately, the decomposition of the living body. Further, according to the view of the Law, not only abnormal,

but also the normal functions of the sexual sphere of life, rendered unclean, and excluded from communion with Jehovah, the Holy One. This view depended principally on the polarity which exists between generation and corruption, between the birth and death of man, the movements of his sinful, expiring life occur between these two poles, and his generation and birth only originate a life which is, from the beginning, subject to sin, to death and to corruption (Ps. 51 : 5). — Even as sins which were committed in ignorance and without premeditation, required an atonement (§ 48. Obs. 2), since they were, nevertheless, manifestations and witnesses of the sinfulness that is in man, so, too, these conditions of man, which partook of the nature of death, or resembled it, required an atonement, although they were, partly, involuntary and undesired, and, partly, resulted from the present order of nature. The law, however, distinguished between slight and grave cases of uncleanness; the former, in which the uncleanness was not communicated by the touch of the person, and which continued until the evening, terminated after the individual had simply washed; uncleanness of the latter kind was communicated by contact to others, and could not be removed without the atonement made by a sacrifice.

Obs. — The leprosy was followed by the deprivation not only of all religious but also of all civil privileges. After it was healed, the symbolical act of cleansing the individual, in which two birds were employed, set forth that he had recovered his health, that is, that he was restored from death to life. Certain sacrifices were offered, and he was then fully received once more into the theocratical communion (Lev. ch. 14). — He who touched a corpse, or the bones of the dead, a grave, or any place in which a corpse was deposited or its furniture, became unclean during a period of seven days, after which he was cleansed. This process was performed by sprinkling him with the water of separation, which was prepared and preserved for this special purpose. Whenever the necessity arose, a red heifer (the color of which was an emblem of the fulness of life and of vital power) was brought forth without the camp, and slain as a sin-offering for the whole people, who were subject to death, which is the wages of sin; it was burnt together with cedar-wood (incorruptibleness), with wool (life), dyed in scarlet, and with hyssop (purification, Ps. 51 : 7); the ashes were mixed with running water (lye).

and then employed in sprinkling and cleansing him who had touched a dead body. (Numb. ch. 19.)*

§ 51. *Laws respecting Food.*

As the whole life of the Israelites was subject to the authority of the law, and controlled by the salvation which was to be revealed (Gal. 3 : 24; Col. 2 : 16, 17), all that they *ate* or *drank* was placed under the same influence. — The reason of the distinction made between clean and unclean beasts, in reference to food, is stated in Lev. 20 : 24–26 (with which compare Acts 10 : 10–16) : *because* Jehovah separated Israel from other people, in order that they should be holy unto him, and adopted a peculiar *mode* of separation, even in *that* mode, and for *that* reason, Israel is commanded to make a difference between clean and unclean beasts and fowls. — Thus the people are reminded, even by their daily meals, not only of the divine mercy in choosing them before all other people, but also of their peculiar calling and destination, and their duty to avoid the practices of the Pagans, whom the Lord had cast out before them; the choice of clean animals was an image and reflection, in the irrational world, of that transaction in the rational world by which Israel was chosen and appointed to be a holy nation. This aspect of the subject, however, presupposes another, namely, that, in company with the human race, nature itself lay under the curse of destruction (§ 12. 3), but that both were also comprehended in the hope of redemption (§ 13. Obs.). — The eating of blood, and, consequently, of all animals whose blood had not been entirely poured forth when they were legitimately slain, was again prohibited (§ 18); death was declared to be the penalty when the act was committed. The reason of the prohibition lies in the sacred character of blood as the means of making atonement. (Lev. 17 : 11.)

Obs. — According to Lev. ch. 11, and Deut. ch. 14, all those beasts were unclean which do not both chew the cud and divide the hoof —

* See the [author's] treatise: *Ueber die symbolische Dignitæt des in Num.* 19 — *verordneten Ritus*, in the *Theol Stud. u. Krit.* 1846, pp. 629-705.

those fishes were unclean which have not both fins and scales (amphibious creatures were, consequently, also unclean) — those birds were unclean, which are known as birds of prey, as well as insects (with the exception of certain species of locusts), and flying mamalia. — The precise reason for which some were declared to be clean and others unclean, may have varied in different animals (while, as a general principle, it originated in that view according to which nature no longer retains its primitive purity and integrity); thus, some animals are more impressive emblems of human corruption than others: some are naturally regarded by man with loathing and dislike; the flesh of some is incapable of being eaten, or is unwholesome, &c. — The laws respecting food make a discrimination among living creatures, but impose no restriction on the choice of vegetable food. For, as animals belong to a higher grade of life, and approach nearer than plants to the human race, the conceptions of a blessing and a curse, of life and death, of salvation and ruin, are more clearly and precisely connected with them — indeed, the idea of that which is odious and injurious, or the opposite, in a moral and religious point of view, can be expressed plainly and impressively in them alone. — But when the Pagan world, which is represented by the unclean animals, was received into the kingdom of God, and the distinction between Jews and Gentiles was removed, the religious obligation to observe the laws respecting food naturally ceased to exist. (See Acts 10 : 15; Col. 2 : 16, 17; and § 168. 2.)

§ 52. A. *Vows.*

Vows, in general (Lev. ch. 27 : Numb. ch. 30), originate in any *want* which is felt, and which is brought into connection with religion. The theocratic legislation required the immediate and complete performance of vows that had once been pronounced, but guarded, in the most express terms, against any attempt to overrate them as works (Deut. 23 : 22). All articles which were regarded as the property of an individual, and even the person of the vower himself, could become the property of Jehovah by a vow, but might, nevertheless, be redeemed, with the exception of animals which were suitable for sacrifice. In the single case of "the devoted thing" (ἀνάθεμα, Lev. 27 : 21, 28), the right of redemption was not allowed.

Obs. — The most important of the vows which regarded the vower's own person, was the vow of the *Nazareate* (Nazariteship). The Naza-

rite (that is, *separated*) engaged by a vow, which he voluntarily made, to abstain from all intoxicating liquors during a specified time, and allow no razor to come upon his head. If he defiled himself by touching the dead, he was required to commence the term embraced in the vow, a second time (Numb. 6 : 1–21). At a later period, parents sometimes dedicated a child, even before his birth, to a Nazareate comprehending the whole period of his life. — The fundamental conception of the Nazareate is that of separation from the world and consecration to Jehovah ; thence proceeds the obligation to avoid the influences of the world which defile, and to refrain from eating and drinking articles which tend to prejudice that consecration. A separation from the world was also implied by the regulation which required the individual to let his hair grow, since long and uncut hair was regarded by the world either as unseemly, or as a sign of mourning and seclusion ; he resumed his place in the world when he cut off his hair, which was burnt in the fire with a peace-offering. — The "thing devoted" (anathema) was, in general, anything irredeemably dedicated to the Lord ; when the anathema refers to human beings, it designates a compulsory dedication to God of those who do not willingly dedicate themselves to him, but, with impenitent hearts, despise his long-suffering, and, consequently, subject themselves to divine punishment, that is, to destruction. Nearly all the cases in which it might occur are specified in the law, and refer, particularly, to idolatry (Exodus, 23 : 20 ; Deut. 13 : 12–17). The most extensive of all others, in its effects, was the anathema which Jehovah himself pronounced in the case of the Canaanites, and the execution of which he assigned to the Israelites. (Deut. 7 : 2 ; 20 : 16 –18.) See § 59. Obs. 1.

§ 52. B. *The Ethical and Philanthropical (Humane) Features of the Law.*

Israel was pre-eminently distinguished from all the nations of antiquity by being invested with the office of sustaining, preserving and imparting to others that pure and unclouded conception of God (§ 9. Obs. 1) which the whole heathen world had lost. This conception of God was the basis and animating principle of the whole system of the Mosaic law. Hence the words occur : "Hear, O Israel : *The Lord our God is one Lord*" (Deut. 6 : 4), and : "*Ye shall be holy ; for I, the Lord your God, am holy*" (Lev. 11 · 45). The people to whom the Law

was given on Sinai, and whose religious consciousness embraces these fundamental truths, are also the representatives, in contradistinction from the whole heathen world, of the principles of true morality and genuine philanthropy. The acknowledgment of one living, personal, holy and just God, united with the consciousness that man was created in purity and holiness in His image, necessarily gave to *Ethics* a new principle, greater power, and a loftier ideal, than any moral system in the heathen world could possibly possess. For now moral worth or worthlessness is not traced to the equivocal *act*, or the outward appearance and result, as its seat, but to the *heart* and the *sentiments*. The key-note to which the whole Law is accommodated, is found in the words: "Man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16 : 7.) The leading feature of the Law, which appears in its direct attention to man's inward frame, is already seen in the words of the fundamental law or decalogue: "Thou shalt not *covet*—" and continually recurs in the details of the Law. *Love to God* is established as the fundamental ethical principle; it is already expressed in the decalogue, in the words: "them that love me and keep my commandments" (Exodus, 20 : 6, compared with Deut. 6 : 5; 10 : 12; 11 : 13); and from this principle is deduced the love which is due to every neighbor, while love to the *enemy* and the *stranger* is expressly included. Selfish feelings are cut off at the roots by the command: "Thou shalt love thy neighbor as thyself: I am the Lord" (Lev. 19 : 18). The Pagan doctrine of *autochthons* (or aboriginal inhabitants of a country — risen or grown out of the soil) suppressed that genuine philanthropy which was commended to the Israelites by their knowledge of the descent of all men from the same human pair, and an active demonstration of which, in all the relations of life, was demanded by the Law.

Obs. — Israel is commanded to reverence old age, in Lev. 19 : 32; kindness and justice to the poor, to widows, and to orphans, are most strictly enjoined in Exod. 22 : 21–23; the law of the year of jubilee (§ 49) guarded against impoverishment. The Hebrew servant (Exod. 21 : 2, &c.; Lev. 25 : 39, &c.), was entitled to be treated as a member of the family, and recovered his freedom without a ransom, after a service of six years, in case he did not choose to remain. (Exod. 21 :

5.) This privilege was not extended to the bond-man who belonged to another people; he was, however, protected by the law, from all arbitrary and harsh treatment. The duty of loving enemies is described in animated and impressive terms, in Exod. 23 : 4, 5. The Israelites are commanded to cultivate feelings of humanity towards the stranger among them, and are reminded of their own condition when they, too, were strangers in Egypt (Exod. 23 : 9); he obtained equal rights with themselves in a court of justice (Lev. 24 : 22), and, when he submitted to the rite of circumcision, enjoyed all the civil and religious privileges of a Hebrew. (Exod. 12 : 48.) The Law regards even animals with tender care; domestic animals are not permitted to do work on the sabbath-day (Exod. 20 : 10); neither may the ox, that treadeth out the corn, be muzzled (Deut. 25 : 4); the bird in the nest is protected (Deut. 22 : 6, 7), and the beasts of the field obtain their share of the fruits spontaneously produced in the sabbatical year. (Exod. 23 : 11.) Other provisions of a similar character occur.

§ 53. *Departure from Sinai. — The Graves of Lust. — The Sin of Miriam.*

1. Num. ch. 1–10. — The people had now remained an entire year in their tents, the Law was given, the Tabernacle was erected, the priests were already occupied with their official duties, and the period of departure was at hand. After the number of men who were able to bear arms had again been taken, and the second passover had been celebrated, the Lord gave the appointed signal (Exod. 40 : 36; Num. 9 : 17–23); the cloud was taken up from the tabernacle, and guided the people in their journeying. Hobab, the brother-in-law of Moses (Zipporah's brother), who is acquainted with the country, yields to the solicitations of Moses, accompanies the people, and renders important services, particularly in reference to the encamping of the several tribes.

2. Num. ch. 11 — After the long repose which the people had enjoyed, they bore the difficulties of the journey with impatience. The Lord was displeased; his fire consumed the most distant parts of the camp; it was quenched when Moses prayed; therefore, the place was called Taberah (that is, *a burning*). Notwithstanding the people had suffered this chastisement, they soon

began to complain of the manna, of which they were weary, and lusted after the flesh-pots of Egypt. The complaints of the people originated with the mixed multitude, which had accompanied them from Egypt (probably a class of Egyptian fellahs, Exod. 12 : 38, and Deut. 29 : 10, 11), and communicated their feelings of discontent to Israel. When Moses himself complained of the burden of his office, the Lord gave him seventy of the elders as assistants, and put upon them also the spirit which was upon him. Quails are given in vast numbers, but while the people eat ravenously, they suffer the punishment of their lusting after flesh; the Lord smote the people with a very great plague, and the place, in which large numbers had died, received a name signifying *the graves of Lust.*

3. Num. ch. 12. — Moses endured many great afflictions; even Aaron and Miriam now speak against him, and affirm that the Lord speaks by them also. But Miriam became leprous, white as snow, and was not healed till Moses had interceded for her. The Lord himself testifies that Moses is faithful in all His house, and is permitted to behold His similitude, and that while He spoke with Moses mouth to mouth, even apparently, and not in dark speeches, he made himself known to other prophets only in visions and dreams.

§ 54. *The Twelve Spies. — The Rebellion of Korah.*

1. Num. ch. 13, 14. — At an early period in the second year, the people arrive at Kadesh-barnea (Deut. 1 : 19), on the southern border of Canaan, in the wilderness of Paran (situated in the angle formed by the mountains of Edom and the mountains of the Amorites). Yielding to the wishes of the people, by divine permission, Moses commissions twelve men, each one of whom is taken from a different tribe, to spy out and search the land of Canaan; when they return, they bring with them, as a specimen of the fertility of the country, a branch, with one cluster of grapes, from the brook of Eshcol, in the plain of Sephela. But by their exaggerated accounts of the many powerful tribes which occupy the country, of their fortified cities, and of the gigantic children of Anak, compared with whom, they appeared them

selves to be like grasshoppers, as well as by their own faint heartedness, they completely discourage the unbelieving people. Two of the men alone, Joshua and Caleb, urge the people to invade the country boldly in faith, but the latter attempt to stone them, in place of obeying. Again does Jehovah propose to disinherit the people, and limit the promised blessing to Moses and his descendants, and again does Moses fulfil the peculiar duty of his office, and intercede for Israel. (§ 44. 1.) In the sentence which the Lord, nevertheless, pronounced, it was declared, that all who were twenty years old and upward at the time of the Departure, and who had seen the wonderful deeds of God themselves, should die in the wilderness, and not behold the promised land; Joshua and Caleb alone, are excepted. A period of forty years, corresponding to the number of the days in which the men had searched the land, was assigned to the journeyings in the wilderness. On hearing the sentence, the Israelites determine to attack the Canaanites; they persist, although they are now forbidden to proceed; they are smitten and put to flight.

2. Num. ch. 16, 17. — Another rebellion occurs, probably in consequence of the sentence which Moses communicated, namely, that the Lord had rejected that generation. The leaders are the two Reubenites, Dathan and Abiram, and the Kohathite (§ 37, Obs. 2) Korah; the former, the descendants of Jacob's first-born son, probably, claim the office of chief rulers, and the latter desires the office of high-priest. Moses submits the decision to the Lord; when Korah burns incense, a fire from the Lord consumes him and his adherents; the other rebels are swallowed up alive by the earth, which opened under them. On the next day the murmuring people say to Moses and Aaron: "Ye have killed the people of the Lord." Then the cloud covered the tabernacle where Moses and Aaron sought refuge, the glory of the Lord appeared, and he said to them: "Get you up from among this congregation, that I may consume them as in a moment." But Aaron took incense, as Moses commanded, and hastened into the midst of the congregation, in order to make an atonement for them. The plague had already begun; but when Aaron stood between the dead and the living, offering incense, the plague was arrested, after 14,700 had already died. Aaron's rod that

budded completes the chain of evidence respecting those whom the Lord had invested with the priesthood, and is deposited as a token in the holy of holies.

Obs. — In this symbolical occurrence, an illustration is given of the election and grace of God, first, in the widest sense, when Israel is appointed to be the priestly nation, and, secondly, in a narrower sense, when Aaron's family is appointed. The rod, entirely separated from the tree, and deprived of the regular supply of vital strength flowing from the tree, could not bloom and yield fruit in a natural way; nevertheless, it is qualified to perform those functions by a supply of nourishment and strength furnished supernaturally, in a mode deviating from the ordinary processes of nature. Thus, too, Israel, together with the whole human race, was separated, by the Fall, from the eternal source of life, and torn from the soil in which alone they could flourish: but new and supernatural supplies of life are infused, flowing from the divine counsel of salvation, from the revelations of God. Aaron's family, contradistinguished from the unpriestly character of the priestly nation, appears in the same light; he and his sons are as incapable, by nature, of fulfilling the duties of the true priesthood, as the remainder of the people, but life and strength, which qualify him, flow abundantly from Jehovah's call and election. Even as Israel, in the full enjoyment of divine revelation, is a people flourishing alone among the withered nations of the earth, so, too, Aaron's family flourishes among the other families which are, relatively, withered — but, it blooms and yields fruit, not by its own virtue, but by the grace and calling of Jehovah.

§ 55. *The Journeyings of Thirty-eight Years. — The Water of Strife. — Aaron's Death. — The Brazen Serpent.*

1. Israel, rejected by the Lord, wandered in the wilderness during a period of thirty-eight years. Concerning this whole period, the sacred records observe silence; the theocratic covenant was suspended, and, hence, the *theocratic history* can speak of no occurrences. Circumcision, the sign of the covenant, was omitted; the people polluted the sabbaths of the Lord, despised his judgments, and did not walk in his statutes. (Ezek. ch. 20). They offered no slain beasts or sacrifices to the Lord, but they took up the tabernacle of Moloch and the star of their god, Remphan (the worship of Saturn), figures which they made.

(Acts 7 : 42, 43, and Amos 5 : 25, 26.) Nevertheless, the Lord had compassion even on those whom he had rejected; he turned his anger away, and did not destroy them. He fed them with manna, and gave them water out of the rock.

2. Num. 20 : 1–13. — At length we discover the Israelites, in the first month of the fortieth year, encamped a second time in Kadesh, on the southern borders of Canaan. A new generation has succeeded the one which had been rejected, and which gradually disappeared; at this point, Sacred History resumes the recital which had been interrupted. The supply of water had failed, and the people murmur. The Lord commands Moses to take the rod, which had been deposited in the sanctuary, and to *speak* to the rock. But Moses was provoked by the perverseness of the people, and lost the calmness, ease and firm bearing which belong to the assurance of faith; in place of speaking to the rock, as he had been commanded, he addressed the people harshly ("he spake unadvisedly with his lips," Ps. 106 : 33), and *smote* the rock with the rod *twice*. The steadfastness of faith which he had hitherto shown, wavered, and as it is reasonable and just that judgment should begin at the house of God (1 Pet. 4 : 17), the Lord pronounces the sentence that he should not bring the congregation into the land, and extends it to Aaron, who had stood at his side on that occasion, and been equally weak in faith. The place was called *the Water of Strife*, because the people there *strove* with the Lord.

3. Num. 20 : 14—21 : 9.—The design which had been formed of entering the promised land on the south, is abandoned, in consequence of the difficulties which the features of the country presented; at the same time, the hostility of the Edomites prevent the people from entering on the eastern side. Not only do the Edomites refuse them an unmolested passage through their territory, but also enforce their refusal by appearing in arms. As the two races claim the same remote ancestors, Israel is not permitted to contend with Edom in battle, and is, consequently, compelled to turn again to the south, and march around the mountains of Edom. (§ 41. 3.) Aaron dies on mount Hor, not far from Kadesh, after Moses had, in obedience to the divine

command, removed his priestly garments, and put them upon his eldest son, Eleazar; the congregation mourned for him thirty days. In the mean time, the king of Arad (on the southern declivity of the mountains of the Amorites) fought against Israel, and took some of them prisoners; the Lord delivers the enemies into the hand of Israel, and they and their cities are utterly destroyed. The people then abandon Hor, and proceed towards the Red Sea (the Ælanitic Gulf). Again do the people manifest discontent on the way, and speak against God and against Moses: "Our soul loatheth this light bread;" the Lord sends among them fiery serpents, whose bite occasions an inflammation which terminates in death. They acknowledge their sin, and beseech Moses to intercede for them; the Lord directs him to make a serpent of brass, and declares that all who are bitten, and who look upon it, shall live.

Obs. — According to the explanation of Christ, the lifting up of the serpent in the wilderness is a type of the lifting up of himself on the cross, the result of which is redemption from sin and death (the bite of the old serpent): *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.*" (John 3 : 14, 15.) This type is further explained by passages like the following: "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8 : 3.) "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3 : 13.) "He hath made him to be sin for us, who knew no sin." (2 Cor. 5 : 21.) "Who his own self bare our sins in his own body on the tree." (1 Pet. 2 : 24.) It is less easy to arrive at the interpretation of the serpent that was lifted up, in its purely symbolical character, that is, to ascertain the aspect which it presents, when regarded from an *Old* Testament point of view. The Serpent appears to have been almost universally received by antiquity as a *symbol of healing*, or the healing art; this symbolization probably originated when it was ascertained that some of the most efficacious remedies of nature are precisely the most dangerous poisons. When we, accordingly, regard the serpent, in the present instance, as a symbol of healing, we obtain from such a view a bond of union between the symbol and the type; we are, also, enabled by this view to explain the fact that idolatrous worship was rendered to the brazen serpent till the reign of Hezekiah, who destroyed it. (2 Kings, 18 : 4; § 103.

1.) — The apocryphal Book of the Wisdom of Solomon (16 : 5) calls it σύμβολον σωτηρίας, "*a sign of salvation.*"

§ 56. *The Conquest of the east-Jordanic territory. Balaam.*

1. Numb. 21 : 10–35. — Israel had now compassed the mountains of Edom; great fear fell upon the Edomites, whose eastern borders presented the weakest defences (§ 41. 3); they now offer no obstructions to the march of the Israelites. The latter reach the ridge of Abarim on the borders of the Moabites, whom, as in the case of the Edomites, they are not permitted to assail. They encamp on the brook Arnon, which was, at that time, the northern boundary of the Moabites, for, a short time previous to their arrival, the Amorites from the west had invaded the east-Jordanic territory, and taken the whole region lying between the Arnon and the Jabbok from the Moabites and Ammonites. As the Israelites are not yet aware that they are to possess this east-Jordanic territory also, they send messengers to Sihon, king of the Amorites, and ask for permission to pass peaceably through his country; he meets them, however, in a hostile manner. As he is not entitled to the indulgence with which Edom and Moab were treated, he is smitten with the sword, the territory between Arnon and Jabbok is seized, the inhabitants are devoted to destruction, and the spoils are divided. Thence Israel proceeded in a northerly direction. Og, the king of Bashan, a man of gigantic stature, meets them in battle, but is defeated at Edrei, and, with all his people, is destroyed. The spoils are divided, and the conquered land is occupied.

2. Numb. ch. 22. — The people encamp in the plains of Moab, opposite to Jericho; at this point they propose to cross the Jordan. Balak, a Moabite king, enters into an alliance with the neighboring Midianites against Israel; he despairs of obtaining aid from his own gods, and applies to the celebrated magian Balaam in Mesopotamia, who is considered to be a prophet of *Jehovah*. He hopes, through the instrumentality of this man, to withdraw from the Israelites the help of *that* God who had hitherto strengthened them, and secure it for himself. The messengers who are sent to him with rich rewards, return without

having succeeded, for Jehovah had said to Balaam: "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." A second message, brought by more honorable princes, and accompanied with richer gifts, awakens in the unstable magian a wish to comply with the royal request. And God permits him to go with the men, but says: "Yet the word which I shall say unto thee, that shalt thou do." An irresistible desire is gradually unfolded in Balaam's impure soul to obtain the offered gifts and honors, and, therefore, God's anger was kindled, because he went. The angel of the Lord stood in the way, with his sword drawn in his hand, as an adversary. The *seer* himself sees nothing, but his ass sees the angel, and turns aside in fear. Balaam smites the ass in vain; it can proceed no further, and falls down under him. When his anger grows fierce, the Lord opens the mouth of the ass. The prophet who would not receive the instructions of God's voice, is now taught by the voice of a beast — the irrational beast of burden sees that which the deluded prophet does not see. Balaam hears the dumb ass, speaking with man's voice (2 Pet. 2 : 15, 16), and complaining; then the Lord opens his eyes, and he both sees the angel of the Lord, and hears his words of rebuke. He confesses, indeed, that he has sinned, but with a divided heart, not promptly yielding to the divine will, he adds: "*If it displease thee*, I will get me back again." But now the Lord *commands* him to go with the men.

Obs. 1. — Balaam, originally a heathen magian of an ordinary class, was, very probably (like Jethro, Exodus, ch. 18, and Rahab, Joshua, ch. 2), conducted to the acknowledgment of Jehovah, by the overpowering influence of the wonderful deeds of God in Egypt and in the wilderness, which made a deep impression on all the surrounding nations. (Exodus, 15 : 14; Joshua, 5 : 1.) He resolved to serve Jehovah, and to perform his enchantments henceforth in the name of Jehovah. (Analogous instances in the New Testament occur in Matt. 12 : 27; Acts, 19 : 13; and, particularly, in Acts, ch. 8, which relates the case of Simon the sorcerer, the Balaam of the New Testament.) Such a combination of heathenish magic with the service of Jehovah, could not be permanent, and the experience of Balaam would necessarily soon compel him to abandon the one or the other. When the message of Balak reached him, the period of decision arrived — the test was applied, and Balaam was found wanting.

Obs. 2.—In reference to the event with which the ass is connected, we are obliged, by Num. 22 : 28, and 2 Pet. 2 : 15, 16, to acknowledge a miraculous operation of God, of which the animal is the subject, and by which it was made the means of witnessing, rebukingly, against Balaam's self-delusion, in a manner that was humiliating to himself. It is, however, worthy of observation, that the words of the ass do not rise above the animal sphere; they are strictly confined to the region of animal perception or sensation. The miracle consists merely in the fact that, by a divine influence or operation, the natural expression of animal sensation is made to acquire a modulation which gives it the character of the articulate sounds of human language. It is difficult to decide whether this modulation occurred already in the mouth of the ass, or in the ear of Balaam only; the decision, perhaps, depends on the answer to the question, whether Balak's messengers were present or absent. If they were present, the modulation of the voice occurred in the ear of Balaam, and the miracle resembles, in some of its features, the occurrences described in John 12 : 28; Acts 9 : 7, compared with Acts 22 : 9, and Acts 2 : 12, 13; if they were absent, that interpretation claims the preference, according to which the modulated words proceeded from the mouth of the animal.

3. Num. ch. 23–25.—Balak conducts the magian to the high places of Baal, that he might thence see the whole camp of Israel. But Balaam pronounces blessings in place of the curses which are expected. Balak, astonished and displeased, leads him to the top of Pisgah, and, when the words of blessing are repeated, brings him, at last, to the top of Peor. All his efforts are fruitless; the spirit of prophecy pronounces only clearer and mightier words of blessing; the seer's glance at length extends so far, that he sees the "*Star come out of Jacob, and the Sceptre rise out of Israel*, which shall smite and destroy" the hostile heathen (that is, David, and his archetype, Christ). Notwithstanding, Balaam craftily advised the Moabites and Midianites to entice Israel to practise idolatrous rites; this plan was so successful, that a plague which the Lord sent destroyed 24,000 of the people. When the Israelites afterwards avenged themselves on the Midianites, they slew Balaam also (ch. 31 : 8).

§ 57. *The Last Days of Moses*

Deut. ch. 1, &c. — After Moses had repeated the Law in the hearing of the people, and impressed it upon their minds, he added a statement of the divine blessings and curses; he consecrated Joshua as his successor, and assigned the east-Jordanic territory to the tribes of Reuben and Gad, and half the tribe of Manasseh, whose numerous flocks gave them special claims to this fertile pasture-land. He spake the words of his last song (ch. 32), and gave his parting blessing to the twelve tribes. (ch. 33.) After these things, he ascended the mountain of Nebo, whence the Lord showed him the promised land, which he was permitted to see, but not to enter. There Moses died, when he was a hundred and twenty years old, and the Lord buried him, but no man ever saw his grave.

Obs. — The promise in Deut. 18 : 18, 19, is peculiarly important: "*I will raise them up a Prophet from among their brethren*," said the Lord to Moses, "*like unto thee*, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." Now, a prophet *like unto Moses*, must necessarily, like him, be a redeemer of the people, a founder and an executor of a new covenant with God: and, since a *new* covenant is, by implication, better than the one which preceded it, it follows that the prophet, who is like unto Moses, is thus really *a greater* than he is. Hence, this prophecy applied, in its fulness, to no prophet of the old covenant, as the Scriptures also expressly testify: "There arose not a prophet since, in Israel, like unto Moses, whom the Lord knew face to face." (Deut. 34 : 10.) It is in Christ alone, the executor of the new covenant, the Redeemer of all men, that this promise is perfectly and finally fulfilled. Here, then, we perceive that, after a typical redeemer and saviour of his people had appeared in Moses (see § 35. Obs. 2), the first conception of a *personal* Messiah was formed, which afterwards attained entire clearness and certainty in the age of king David. (§ 76. 1.)

§ 58. *The Pentateuch.*

1. The only source whence historical materials have so far been derived, is the Pentateuch, that is, the five books of Moses, called in Hebrew *torah*, or, the Law. The second, third and fourth books form the principal part, for it is the main object of the Pentateuch to describe those wonderful deeds and revelations of God, by which Israel was prepared and consecrated as the chosen people, the first-born of Jehovah; it consequently relates the history of the establishment and sealing of the Old Covenant, or the history of the age of Moses. In an Israelitic point of view, the first book was important chiefly as an historical *introduction*, intended to set forth the connection and successive steps apparent in the divine mode of educating man and imparting a revelation to him, beginning with the creation of man, and continued till the eventful period of the giving of the Law had been reached. And as the first book forms an historical connection with the antecedent period, so the fifth book forms, *prophetically*, a bond of union with the whole period that follows.

Obs.—The first book is called *Genesis* (that is, *generation*, *origin*, or *production*). It not only describes the origin of the people of Israel, but also relates the history of the creation of the world and of man. It assumes, at the beginning, already, a position that is opposed to heathenism, by teaching that a personal and almighty God, who is also the only God, created all from nothing (§ 9. Obs. 1), and, in describing the progress of the work of creation, it assigns to man his appropriate place in the scale of creation, and exhibits his true destination. (§ 10.) The history of the Fall lies at the foundation of the whole history of redemption, explains the calling of Abraham, and the establishment of the covenant on Sinai, and also furnishes a key to the whole sacrificial worship of the Law. (§ 48.) It then proceeds to describe the manner in which the chosen people was separated, in the beginning, from others, established and continually sustained. (§ 23.)—The second book, *Exodus* (that is, *departure*), describes the Departure from Egypt, the establishment of the covenant on Sinai, and the completion of the sanctuary; it also relates the history of the people during their abode in Sinai.—The third book, *Leviticus* (the book *of the priests*), receives that name from the nature of its contents, which explain the position, privileges, duties and offices of the priests and Levites. The book of

Numbers begins with an account of the *numbering* of the people, and, besides the description of various occasional laws, relates the history of their journeyings in the wilderness.—The fifth book, *Deuteronomy* (that is, *the second law*, or *the repetition of the law*), contains the last addresses of Moses to the people; he repeats the law, impresses it upon their minds, and introduces certain modifications of it required by their entrance into the holy land, which was soon to take place, and which would occasion changes in their circumstances. He concludes with a statement of divine blessings and threatenings, which were designed for future generations; this book is, consequently, prophetic in its nature. The history of the last days of Moses closes the whole collection.

2. But the Pentateuch is not simply the source of history for that period of time only, at the expiration of which (the death of Moses) it terminates; on the contrary, the narratives, revelations, promises and laws which it contains, are also the true basis, or constitute the living, teeming germ and beginning of the history of the future. It is the original source of religious life and faith in the old covenant. Its historical portions furnish evidence to future generations of the power and grace of their God, and are a pledge that these will continue to be manifested, and will, hereafter, appear in their highest perfection and glory; the lives of their ancestors, whose faith, whose hopes, and whose patient expectation, together with their virtues and errors, are portrayed, furnish them with animated images and warnings suited to their own condition. The laws of the Pentateuch constitute a permanent and divinely-appointed rule for their worship, and their public and private life, while its promises are the living germ which is unfolded during the labors of the later prophets, and ultimately becomes a vigorous tree, with widely-spreading branches.

Obs. 1.—It might be reasonably expected (for the omission would be unaccountable) that Moses himself would record, for the benefit of future generations, the glorious deeds and revelations of God, by which Israel was appointed and qualified to be the chosen people, and the bearer or vehicle sustaining the divine development of salvation. His education, which gave him access to all the wisdom of the Egyptians, was an external qualification for this work, which none of his Hebrew cotemporaries possessed. It was *his* hand which

God had employed in performing those wonders, and *his* mouth by which God had pronounced those revelations. On whom, then, did the duty more appropriately devolve than on himself, to preserve for posterity the memory of these events? It was, evidently, a subject of vital consequence in his eyes, that succeeding generations should possess a faithful, complete and authentic account of all those divine facts and revelations, laws and promises, by which Israel acquired the position which it occupied, and by the faithful preservation and observance of which alone, Israel could see its glorious prospects realized; it was obvious to Moses that these advantages could not be secured, unless the whole account were *committed to writing*. Now, that those books of the Scriptures which contain this account, and bear the name of Moses, were, as a whole, really composed by him, they declare themselves by their general contents, which continually indicate that the author was cotemporaneous with the events recorded; moreover, these books contain numerous express declarations that Moses, usually by special divine commands, had written the several parts and the whole. (Exod. 17 : 14; 24 : 4, 7; 34 : 27, 28; Num. 33 : 2; Deut. 1 : 5; 4 : 8; 17 : 18; 27 : 26; 28 : 58; 29 : 19, 20; 30 : 10; 31 : 9–12.) The existence of these books after the age of Moses, is proved by numerous references to them in the historical statements and the declarations of the other older books of the sacred volume, and when they are mentioned, Moses is named as the author. (e. g. Josh. 1 : 7, 8; 23 : 6; 1 Kings 2 : 3; 2 Kings 14 : 6; Ezra 7 : 6; Dan. 9 : 11.) This is the declaration of the oldest tradition from Joshua to Ezra, and, in a similar manner, from Ezra to Christ, without any exception disturbing the unanimity of its reference of the Pentateuch to Moses as the author. — It is only in comparatively recent times that the genuineness of the Pentateuch has been questioned; but the objections, which have been collected with great labor, betray the doctrinal character of the source in which they originate: for if Moses is really the author of the Pentateuch, no alternative remains, except either to accuse him of falsehood and fraud, or to acknowledge the literal truth of the miracles and prophecies which are prejudged to be impossible. The opponents of the Pentateuch were not prepared to adopt either course, and, consequently resorted to *criticism*, for the purpose of relieving themselves from embarrassment. When a doctrinal antipathy of this nature disappears, it carries with it nearly all the doubts which were entertained respecting the genuineness of these books; and, on the other hand, the acknowledgment of the history in the Old Testament as embodying a direct and divine mode of educating and training mer

for salvation in Christ, which is supported by miracles and prophecy, necessarily leads to the acknowledgment of the genuineness of its most essential portions, *for if the Pentateuch is removed, the whole of the subsequent history loses its foundation, and becomes uncertain and inexplicable.*—That the last chapter of Deuteronomy was not written by Moses, but was furnished by another writer, perhaps by Joshua, for the purpose of completing the whole work, is an obvious fact.

Obs. 2.—The inscription of the ninetieth Psalm represents it as a Prayer of Moses. Even if this inscription proceeds from a later collector of the Psalms, the tradition which it embodies is the less liable to be rejected, as the whole character of the Psalm, and the sentiments and feelings which it expresses, suit none more perfectly than Moses, and correspond to no period more happily than to the one in which the people, rejected by the Lord, died in the wilderness in numbers, falling like the leaves which the autumnal winds pluck from the trees.

THIRD PERIOD.

JOSHUA, AND THE CONQUEST OF THE PROMISED LAND.

(A period of 40—50 years.)

§ 59. *Significance of this Period — Israel's Claims to the Land of Canaan.*

A REJECTED, unbelieving and ungrateful generation had died in the wilderness; a new generation appeared in their children, who believed and trusted in the Lord. It is no longer Moses who leads the chosen people; he is the representative of the Law, which contains a curse for sinful man (Gal. 3 : 10), but does not lead him to his rest. The present successful leader is Joshua (whose name is Jesus, according to the Greek pronunciation); he is a mild and gentle man, and, nevertheless, a hero in faith, bold and victorious in the wars of the Lord, filled with the spirit which rested on Moses (Numb. 27 : 18–20), and a type of Him who afterwards bore the same name — he conducts the people into the land of promise and of rest. Israel had become a nation in Egypt; in Sinai they received their Law, their public and domestic institutions, their worship and their sanctuary; one pressing want remained, which, if unsupplied, would render an independent na

tional existence impossible — they needed a *country* suited to their character, position and destination. That country is now given to them; it is the land of their fathers, abounding in sacred associations, admonitions and warnings.

Obs. 1. — In the age of Abraham, the Lord said: "The iniquity of the Amorites (Canaanites) is not yet full" (Gen. 15 : 16). To them the destruction of Sodom and Gomorrah was a solemn warning: the Dead Sea daily proclaimed to them the duty of repentance; Abraham, Isaac and Jacob had called upon the name of the Lord in their midst, in word and in deed. But they were immersed more and more deeply in their corrupt and idolatrous worship of nature. The measure of their iniquity was now full, and — "wheresoever the carcass is, there will the eagles be gathered together" (Matt. 24 : 28.) The Lord had previously punished by brimstone and fire from heaven; he is now pleased to employ Israel's sword as the executor of his punitive justice. God has employed other nations for similar purposes, without their own knowledge, but in this case he desired the Israelites to understand the nature of their task, and learn from it how greatly Jehovah hates, and how sternly he punishes the sin of idolatry. Moses testified: "If thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish" (Deut. 8 : 19, 20). — The Israelites possessed no *human* right to Canaan; their right of possession depended on the divine donation alone, and their authority to destroy the inhabitants was derived from the divine command, and the duty of obedience. The same divine act dispensed grace to them, and justice to the Amorites. To the latter, God had granted the country at a former period, not unconditionally, but, as he distributes all temporal gifts, conditionally, namely, as to stewards. They were found to be unworthy; he destroys them, and appoints other stewards.

Obs. 2. — The source of the history of this period is *the book of Joshua*, which derives its name from its contents. It was not written by Joshua, for even if the account of his death in ch. 24 was supplied by a later writer, there are events recorded in ch. 19 : 40–47, which occurred after his death (see Judges 18 : 1, 2, 27–29). But that the author did not live long after the death of Joshua, and composed the book previous to the age of David, is clearly proved by passages like the following: Joshua 9 : 27; 13 : 6; 15 : 63; 16 : 10, 19 : 29.

§ 60. *Joshua.—The Passage over the Jordan.*

1. Josh. 1 : 1–9. — Joshua, the son of Nun, of the tribe of Ephraim, was the successor of Moses. He had already attracted attention when he commanded the army of Israel in the contest with the Amalekites (§ 42. 2); on the occasion when he searched the land in company with others (§ 54. 1), he had exhibited courage, intelligence and faith. He had hitherto, even when he led the army, been sustained by the powerful aid of Moses; at present, when he is more than eighty years old, he is called to bear *that* burden alone, which had sometimes threatened to crush even the mighty Moses. He is aware of the weight of the burden, for he had been the associate of Moses during forty years; and he is conscious of his own want of strength. But the Lord speaks words of comfort and encouragement: "— There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee. . . . Be strong, and of a good courage. . . . This book of the law shall not depart out of thy mouth. . . . The Lord thy God is with thee whithersoever thou goest." And even the people said: "According as we hearkened unto Moses in all things, so will we hearken unto thee. . . . Only be strong, and of a good courage;" the issue proved that at least, on this occasion, such words did not contain an empty promise.

2. Josh. 1 : 10—5 : 12. — Joshua commences by sending spies to Jericho, the key of the country. They enter the house of Rahab, who (in faith, Heb. 11 : 31), acknowledges the hand of the Lord. She conceals the spies for whom the king of Jericho institutes a search, and saves herself and her house. At a later period she even marries Salmon, of the tribe of Judah, and thus becomes an ancestress of David and Christ. (Matt. 1 : 5.) The spies return with the tidings that all the inhabitants are overcome by fear. The ark of the covenant opens an easy and dry path across the bed of the Jordan, precisely at the time when the melting of the snow in Lebanon had caused it to overflow all its banks. Joshua set up twelve memorial-stones in the midst of Jordan, where the priests who carried the ark had stood, and as many others on the right bank, taken from the midst of

Jordan. The people encamp in Gilgal, in the plains of Jericho, eat of the corn of the land, and the manna ceases. All the people are now circumcised, as the rite had been omitted during their wanderings in the wilderness (for the covenant, of which it was the sign, had been suspended), and, afterwards, the festival of the passover is kept the third time.

§ 61. *The Conquest of the west-Jordanic territory. — (Jericho and Ai.)*

1. Josh. ch. 6. — Not far from Jericho, the Captain of the host of the Lord appears to Joshua. It is Jehovah, who commands him to pass around the walls of the city once on each of six successive days, and seven times on the seventh day, with all the men of war and the priests, the latter bearing the trumpets of the jubilee; the promise is given that at the last blast of the trumpet, when the people shout, the walls shall fall down. The promise was fulfilled; "by faith the walls of Jericho fell down." (Heb. 11 : 30.) The city and all that it contains, is devoted to destruction, and Joshua pronounces a curse on him who shall at any future time rebuild it (which afterwards takes effect, 1 Kings 16 : 34).

Obs. 1. — The Captain of the host of the Lord is the same who appeared to the patriarchs as the Angel of the Lord. (§ 26. 2, Obs.) He presents here a martial appearance, and bears a martial name, as the conqueror of all the enemies of God, and the executor of the divine judgments. As Jehovah is himself the invisible King of Israel, so too, he is the invisible chief Commander and Leader of Israel in every theocratical war.

Obs. 2. — It is a remarkable circumstance, in various aspects, that Jericho, the first and the strongest city of the land, is taken in this peculiar manner, without a single stroke of the sword. This result was intended, on the one hand, to furnish the faith of the Israelites with unquestionable evidence of the success of their future warlike movements, which now commenced, and, on the other hand, to secure them in advance, from a carnal reliance on their own strength, and from all vainglorious tendencies to ascribe their success to their own courage, their own intelligence, and their own power.

2. Josh. ch. 7, 8. — The inhabitants of the apparently inconsiderable city of Ai defeat three thousand of the children of Israel, because "an accursed thing" was in the midst of the congregation, stolen and concealed by one of their number. It is made known by the lot that Achan is the guilty man; he and his whole family, who were doubtless privy to the transaction, are stoned with stones by all Israel. The city may now be taken; but, for the purpose of rebuking the carnal contempt with which Israel had previously regarded Ai, all the people of war are now commanded to go up against it. The simulated flight of Joshua induces the inhabitants to pursue him; in the mean time, others, who were lying in wait behind the city, rise up, seize, and burn it.

Obs. — The circumstance that Achan's sin was visited upon the whole congregation of Israel (ch. 8 : 35), is explained, partly by the fact that the people were a strictly organized and corporate society, the members of which, in their combination, were regarded as a complete whole — and partly, by the nature of this particular sin. The command which had been transgressed, referred to the congregation as *one* congregation or body, and the whole body was accountable for the manner in which it was obeyed. The sin of the individual was evidence of the temporary feebleness of the moral spirit of the whole body, and, in so far, the guilt of the individual was the guilt of all, and produced a pressure on the whole body, which could not be removed until the moral vital power of the latter had extirpated the degenerate member.

3. Joshua, 8 : 30–35. — Joshua then builds an altar in mount Ebal, offers sacrifices, and causes a copy of the Law to be written on large stones; he stations half of the people on mount Ebal, and the other half on Gerizim, the opposite mount, and reads aloud the blessings and curses of the Law, as Moses had previously commanded (Deut. ch. 27).

Obs. — Both mounts belong to the range of Mount Ephraim; the elevated valley of Shechem lies between them. The transaction probably took place in the following manner. Six tribes occupied each mount; the priests, standing below in the valley with the ark of the covenant in their midst, turned towards mount Gerizim as they solemnly pronounced the words of blessing, and then, looking towards mount Ebal, repeated the words of cursing; all the people responded

to each of the words, and said: "Amen!" — Ebal, the mount of cursing, is naked and bald; Gerizim, the mount of blessing, is green and fertile. The circumstance that the mount of cursing was assigned for the writing of the law, the erection of the altar, and the offering of sacrifice, is highly significant; the cause lies in the intimate relations existing between the curse, on the one hand, and the Law and Sacrifice, on the other — the former brings a curse, or gives a sharp point to it, the latter abolishes it.

§ 62. *Continuation.* — (*The Gibeonites — Adoni-zedek — Jabin.*)

1. Joshua, ch. 9. — The inhabitants of the powerful city of Gibeon, intimidated by the rapid and wonderful victories of Joshua, induce him and the elders by guile to make a league with them. Their ambassadors appear with worn-out garments, old and rent shoes and wine-skins, and mouldy bread, alleging that all had been new when they commenced their long journey. By their craft they escape the judgment which should have fallen on them also: for when the stratagem is exposed, the elders of Israel are already bound by their oath. The people murmur against Joshua, because he had omitted to ask counsel at the mouth of the Lord. The Gibeonites are condemned to be hewers of wood and drawers of water for the congregation and for the altar of the Lord, as the punishment of the deceit which they had practised.

2. Five kings of the south, at the head of whom appears Adoni-zedek, king of Jerusalem, unite their forces for the purpose of punishing Gibeon. Joshua delivers the city; the kings and their people flee, and hailstones which the Lord casts down, slay greater numbers than the sword of Israel destroys. In the heat of battle, the victorious Joshua exclaims in the presence of Israel: "Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon!" And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies, as it is written in the book of Jasher. The sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. — The five kings are brought out of the cave in which they had sought refuge, and the entrance of which

Joshua had temporarily closed with heavy stones, in order that the pursuit might not be delayed. The captains of Joshua are directed to put their feet upon the neck (nape) of each of the kings (which transaction may have been symbolical), and they are afterwards put to death. Nearly all the cities of the south are successively taken. — Another union, of a similar nature, is formed by the kings of the north, at the head of which appears Jabin king of Hazor. Their vast army acquired an additional feature, which rendered it formidable, from a large number of chariots of iron (ch. 17 : 16, *currus falcati*, scythe-chariots) which they brought with them. While they are encamped at the lake or sea of Merom, Joshua attacks and defeats them. The city of Hazor alone is devoted and burnt; the other cities are seized and occupied.

Obs. 1. — A voucher from the Old Testament for the promise in Mark 11 : 23, 24, "Whosoever shall say unto this mountain, Be thou removed, &c.," is furnished by Joshua's bold word of faith with its fulfilment. It was his prayer that the light of day might be prolonged, and the darkness of night be retarded, until he had secured the object for which he pursued the enemy: he obtained the answer which he sought, by the miraculous power of his faith. No investigation respecting the natural means which produced this supernatural effect, can furnish valuable results. The command of faith is pronounced in the sense which *Joshua* assigns to the words; the divine answer is given in the sense in which *God* understands them. No arguments that are either favorable or unfavorable to any particular system of astronomy are furnished by the occurrence.

Obs. 2. — The Book of Jasher (or, *of the Upright*, that is, Israel) was a collection of sacred war-songs, and may have, possibly, formed a continuation, in a certain sense, of the "Book of the Wars of the Lord" (Numb. 21 : 14; 2 Sam. 1 : 18). The collection was probably commenced in the wilderness, and, at different periods, received additions.

§ 63. *The Division of the Land. — The Death of Joshua.*

1. Joshua, ch. 13–22. — The whole land was conquered, after the war had continued seven years; nevertheless, various strong places still remained in the hands of the Canaanites, and, moreover, the power of the Philistines, towards the south on the coast

of the Mediterranean Sea, was not yet broken. But the task in general had been accomplished, and the work which still remained could be performed by the individual tribes. Joshua is accordingly commissioned to divide the several portions of the country among the tribes by lot. The camp is removed from Gilgal to Shiloh, between Bethel and Shechem, and there the tabernacle was also set up. Reuben, Gad and half the tribe of Manasseh return to the region which Moses had already assigned to them beyond Jordan on the east; they erect an altar on the borders of the river, not for sacrifices and a worship at variance with the theocracy, as the offended tribes, who charged them with rebellion against the Lord, had supposed; but for the purpose of serving as a sign and witness that the Jordan did not divide them from their brethren either in their civil or their religious relation.

2. Joshua, ch. 23, 24.—Joshua, who is wearied with the labors which he has performed, retires from public life, and establishes himself in his own inheritance. After a long period of peace and rest, when he is old and stricken in years, he calls for the elders of Israel, and assembles all the tribes at Shechem. He once more reviews the wonderful dealings of God, and exhorts the people to serve Jehovah faithfully. He concludes by saying: "If it seem evil to you to serve the Lord, choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." And the people answered: "God forbid that we should forsake the Lord, to serve other gods . . . we also will serve the Lord; for he is our God." Then Joshua made a covenant with the people that day, and erected a stone as a witness of the covenant. He dismissed the people, and soon afterwards died, when he was a hundred and ten years old.

Obs. 1.—*That* man is *great* in the kingdom of God who is conscious that he himself is as nothing; this greatness is seen in Joshua. Among the heroes of Sacred History, his uncommon freedom from self-will assigns the pre-eminence to him. He is characterized by conscientious fidelity to the Law, and unclouded theocratical sentiments. He is deliberate and prudent when he acts himself, for he conducts the wars of the Lord; but he becomes prompt, bold and decided, when the Lord sends him. His courage is humility, his strength is faith, his wisdom is obedience and the fear of the Lord

He has a gentle spirit, but does not betray weakness; the evidence of the latter is furnished by his strict judgment in the case of Achan, and the scrupulous exactness with which he executes the Lord's sentence respecting the Canaanites. Such a union of gentleness and rigor, of simplicity and prudence, of humility and grandeur of sentiment, &c., presents evangelical features. — This peculiarity of his character, combined with the peculiarity of that age of the kingdom of God in which he lived, and also of the position which he occupied, adapts both himself and the work which he performed to be highly significant types of the future. He conducts the people into the land of promise and of rest: but there remains a better rest into which his archetype, who bears the same name, conducts the people of God (Heb. 4: 8, 9); he carries on the wars, and executes the judgments of the Lord, in which are shadowed the victories and judgments of Christ, &c.

Obs. 2. — The sentiments which govern Joshua, pervade the people in general in his day. The whole history of the chosen people presents no other period in which they were generally animated by such zeal in the cause of the theocracy, by such conscientious fidelity to the Law, by such vigorous faith and sincere fear of God as that generation manifested. It was the period of first love, and, in this aspect, may be compared with the first centuries of the Christian Church.

FOURTH PERIOD.

THE AGE OF THE JUDGES.

§ 64. *Characteristic Features of this Period.*

1. All the circumstances in which the Israelites were now placed, were adapted to promote their welfare and happiness, in public and in private life. They possessed a country flowing with milk and honey, a religion which enclosed the living germ of the salvation of the whole world, and a form of government of which Jehovah himself was the immediate head, and of which the faith of the people was the soul. The sanctuary in Shiloh was the central point of the whole, and the high-priest was the mediator between the people and their invisible king. The festivals, which required the presence of the people before the sanctuary, were intended to maintain in them a due sense of their religious union, and every convocation gave new vigor to their sense of the civi

ties which bound them together. The administration of justice was assigned to the elders. In all important cases, Jehovah himself decided through the Urim and Thummim (§ 46. 3); in seasons of affliction, he called or admonished, and aided or chastised by signs and wonders. All the bright prospects and the blessings of the patriarchs admitted, in these circumstances, of a noble development, and might have been unfolded in power and splendor; and the germ of salvation, in undisturbed repose, might have, as it was designed, expanded with freedom, and have indicated a vigorous growth.

2. But these prospects were not fully realized — the great design was imperfectly executed. The Lord had permitted certain Canaanite tribes to remain, for the purpose of teaching the Israelites, amid their struggles, to obey him, and of chastising them when they disobeyed (Judges, 2 : 22; 3 : 1, 4). Another generation arose, which knew not the Lord, nor yet the works which he had done for Israel (Judges, 2 : 10). In place of executing the divine judgment of destruction, and utterly expelling the remaining Canaanites, the people merely put them to tribute (ch. 1 : 28); thus they were as thorns in the sides of the Israelites, and their gods were a snare unto them (2 : 3). In place of shunning the degenerate and accursed Canaanites, the people took their daughters to be their wives, and gave their daughters to their sons, and served their gods (3 : 6). They exposed themselves to all the allurements of the Canaanite religion of nature, and after they had once departed from the simplicity of faith and of unquestioning obedience, they were no longer able to resist its snares. But God did not abandon his people. The Angel of the Lord immediately appears in Bochim (*the weepers*), and admonishes and rebukes the people (2 : 1–5). All the people *weep*, it is true; but they did not reform. A period of more than three hundred years now commences, in which alternations continually occur, after longer or shorter intervals, of apostasy and the adoption of the Canaanite worship of nature, of chastisement immediately inflicted in the form of Canaanite oppression, of repentance and prayer to Jehovah, and of deliverance through judges whom the Lord raised up to be the saviours of the people (2 : 11–19).

Obs. 1. — The *religion of nature* is, essentially, the deification of nature. It did not, like the Mosaical religion, regard the Deity as entirely distinct from nature, infinitely exalted above it, almighty, and omnipresent in it, and employing it as an instrument, but as identically the same as the hidden (generating or creating, preserving and destroying) power of nature. In the Canaanite worship of nature, Baal (the sun) represented the male, and Ashtaroth (Astarte) or Baaltis (the moon) the female principle of the Deity; both were worshipped with many abominable and impure rites. The Philistines worshipped Dagon; the Moabites, who worshipped Moloch, specially offered human sacrifices to their idol; Baal-Peor was the god of the Midianites, whose worship consisted in lewd orgies, &c.

Obs. 2. — The office of *the Judges* (*shophetim*) was not of a permanent character. They were raised up by the Lord in cases of extraordinary affliction, for the purpose of delivering the people, and usually retained, even after their task had been performed, a judicial and magistratic power, as long as they lived. Their position and duties were allied to those of the prophets — they were *prophets in action;* they, consequently, merely resemble in name, but not in other respects, the *Suffetes* of the Carthaginians, and the *Dikastai* of the Tyrians.

3. The *Book of Judges*, which is the source of the history of this period, presents an uninterrupted succession of narratives of Israel's apostasy, chastisement and deliverance, in order that the grace and faithfulness of Jehovah might rise in a brighter light, on the dark ground of Israel's repeated unfaithfulness. Still, this circumstance does not justify the conclusion that nothing but apostasy, idolatry and confusion, prevailed in this period. Seasons of repose and peace, embracing forty, and even eighty years, intervene between those of confusion, which the record does not purpose to describe in detail, especially as the peace and order which characterized them, furnished few historical materials. No doubt very glorious fruits of a genuine theocratical state of feeling were developed and matured in retirement, during these happy intervals of rest; one example, at least, is furnished by the Scriptures in the history of Ruth. (§ 66. B.)

Obs. — The Book of Judges is proved, by a comparison of ch. 1 21, with 2 Sam. 5 : 6, 7, to have been written before the age of David. Jewish traditions state that Samuel was the author. The

Chronology of the age of the Judges is not unattended with difficulties. The statement in Acts 13 : 20, which connects a period of 450 years with the Judges, cannot furnish a solution, as it is expressed in general terms ("about the space") and does not claim a chronological character; it is founded simply on the addition of all the numbers mentioned in the book of Judges, some of which, however, synchronize with others, and are to be deducted from this total. We find one express and clearly fixed chronological point in 1 Kings 6 : 1, according to which 480 years intervene between the departure out of Egypt, and the building of the temple, in the fourth year of Solomon's reign; after the necessary deductions have been made, about 329 years remain for the age of the Judges. The chronological data in the book of Judges agree with this result, if the Ammonite oppression of the east-Jordanic territory (Jephthah, Ibzan, Elon, Abdon) are assumed as cotemporaneous with the Philistine oppression of the west-Jordanic territory. (Eli, Samson, Samuel.) In this case, Eli's priesthood preceded the term of Samson's labors; the first operations of Samuel (merely prophetic in their character), belong to Samson's term, and it was only after the death of the latter, that he assumed the office of a Judge. (See § 67, &c.) It may, indeed, appear a singular circumstance, that the book of Judges should not refer to Eli and Samuel, and that the two books of Samuel should not mention Samson, but both circumstances are readily and satisfactorily explained by the difference in the objects for which these books respectively were written. The books of Samuel design to relate the history of David, the necessary introduction of which is an account of Saul, Samuel, and Eli, the events of whose lives are interwoven with those which belong to the earlier years of David's career; and here, no reference whatever to Samson was required. The book of Judges, on the other hand, relates nothing concerning Eli, because he was not a Judge, in the peculiar sense of that word, but presided over public affairs merely in the capacity of a high-priest; and it related nothing concerning Samuel, since his later acts, when he officiated as a Judge, no longer belong to the period of Israel's repeated apostasy from Jehovah, which it is the design of this book to describe.

§ 65. *Events subsequent to the Death of Joshua. — The First Judges.*

1. Judges, ch. 1. — After the death of Joshua, the Lord appointed the tribe of Judah to be the leader of the people in the

war with the Canaanites. They proceed first against Adonibezek, king of Bezek, whose thumbs and great toes they cut off, even as he confesses that he had done unto 70 kings. Judah takes possession of the mountains which bear the same name. The children of Benjamin were more remiss; they conquered Beth-el, and destroyed the inhabitants, but could not subdue the Jebusites, who occupied the upper city of Jerusalem or Mount Zion. (§ 74. 1, § 75.) The other tribes did not drive out the inhabitants, but merely put them temporarily to tribute.

Obs. — Two events occurred soon after the death of Joshua, and while the high-priest Phinehas survived (ch. 20 : 28), the history of which forms an appendix to the Book of Judges, and which is given because it affords important aid in understanding the period of transition, which is succeeded by the dissoluteness and confusion that characterize the age of the Judges. The first is described in ch. 17 and 18; Micah unlawfully erects a sanctuary in his own house; it is seized by certain emigrating Danites, and erected in Laish or Dan, in the northern part of the country. The second is described in ch. 19–21; the inhabitants of Gibeah in Benjamin commit a grievous trespass, that almost occasioned the extinction of the whole tribe, because the children of Benjamin refused to surrender the criminals.

2. Judg. ch. 3–5. — Othniel, the nephew of Caleb (§ 54. 1), was the first judge. He delivered the Israelites from the oppression of Chushan-rishathaim, king of Mesopotamia, into whose hand the Lord had sold them, on account of their apostasy. The repetition of the sin caused them to serve Eglon the king of Moab; to him Ehud the judge brings the tribute into the summer-parlor, while he also bears a dagger. "I have a message from God unto thee," he says to the king, and pierces him with the weapon; he gathers the children of Israel, and the defeat of Moab was so complete that not a man escaped. This vigorous act was succeeded by a rest, which the land enjoyed during eighty years. — After Ehud, Shamgar slew 600 Philistines with an ox-goad. — The people afterwards suffered during twenty years the oppression of Jabin, who reigned in Hazor; this city had been destroyed by Joshua, and was afterwards rebuilt by the pagans. Jabin was the established title of the king. The prophetess Deborah places Barak at the head of the army, and, at

his request, accompanied him to the battle. Sisera is the leader of the army of the enemy, and brings 900 scythe-chariots with him. His powerful army is totally defeated, and he himself is put to death in the tent of Jael, where he had sought refuge. Deborah sings a psalm commemorating the victory, and the land had rest forty years.

Obs. — The act of Jael, who smote a nail into the temples of the sleeping Sisera, does not claim our approbation; still, when we estimate the character of the act, the extenuating circumstances ar entitled to attention — the times in which she lived, her ardent an enthusiastic devotion to the cause of Israel, the general and glowing hatred of the tyrannical oppressor of the people, &c. If such considerations are allowed to plead in favor of a Charlotte Corday, much more appropriately do they vindicate the act of a Jael. — The same remark applies to the act of Ehud, which, according to our moral principles, was an assassination worthy of reprobation alone.

§ 66. A. — *Gideon and Abimelech.*

1. Judg. ch. 6. — The children of Israel did evil again in the sight of the Lord, and the hand of Midian oppressed them seven years with great severity; they were compelled to conceal themselves in dens and caves in the mountains, in order to escape the predatory and bloody incursions of their enemies, while these ravaged their fields and carried all their cattle away. Then they cried unto the Lord, who first sent a prophet commissioned to deepen their penitential feelings, and then raised up for them a new saviour, in the person of Gideon. The Angel of the Lord, sitting under an oak in Ophrah, in the mountains of Ephraim, salutes him as he is threshing wheat by his father's wine-press, and says: "The Lord is (be) with thee, thou mighty man of valour!" Gideon brings an offering (§ 45. 1, Obs.), and fire out of the rock consumes the sacrifice. In obedience to the angel's command, he destroys Baal's altar and grove, and thence obtains the name of Jerubbaal (that is, *Let Baal plead*, or, *avenge himself*). With great faith and boldness, he twice asks for the most complete evidence of his divine mission, and twice receives a sign in a fleece of wool.

Obs. — A symbolical meaning is here, as in every miraculous sign, contained in the double sign in the fleece, which gives an assurance

to Gideon that the Lord will grant him power and success in the dangerous enterprise in which he is called to engage. The fleece in the midst of the earth, denotes Israel in the midst of the heathen world; the dew is always a symbol of divine kindness and grace; it is God alone who both forsakes (dryness) and refreshes (moisture) the people of Israel. The previous success of the pagans proceeded from the same God who now restores to his repenting people the grace which he had withdrawn.

2. Judg. ch. 7, 8.—Gideon soon collected a considerable army, but the Lord is pleased to afford help, on this occasion, not by many, but by few, lest Israel should say: "Mine own hand hath saved me." Gideon, accordingly, dismisses 22,000 men, who are fearful and afraid; concerning the 10,000 who remained, the Lord again said: "The people are too many." He selected 300 men at the brook, who took up water in their hands as they drank, without regarding their strength or weakness, their courage or fear. The discouraged Midianites themselves give such an interpretation to a certain dream concerning a cake of barley-bread which rolled onward and overthrew a tent, that it applies to Gideon, who had approached the camp of the enemy, and heard the conversation. The gleaming of Gideon's torches, the notes of his trumpets, the crashing of the pitchers, and the war-cry: "The sword of the Lord and of Gideon," produce the wildest confusion in the enemy's camp, and each Midianite directs his sword against his neighbor. Gideon performs the duties of a judge forty years, rejects, with genuine theocratical sentiments, the offer of the crown and of the right to transmit it to his descendants, and says: "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you."

Obs. — It is characteristic of the age of the Judges, that this genuine theocratical act of Gideon, is followed by one of a decidedly untheocratical character, which the same heroic believer commits. He introduces at Ophrah an unlawful and forbidden mode of worship, in opposition to that which was offered at the tabernacle in Shiloh (§ 45. 1, Obs.); this act not only became a snare to his own house, but also turned the hearts of the Israelites from the appointed sanctuary and the true worship.

3. Judg. ch. 9 — Abimelech, the son of Gideon and a concubine who came from Shechem, is made king by the men of that

city, after his father's death. He immediately slew all his brethren, with the exception of Jotham, the youngest son of Gideon. The latter addresses the men of Shechem, from the top of Mount Gerizim, and relates a parable: after the olive-tree, the fig-tree and the vine, had successively refused the crown, the trees made the bramble their king, to their own destruction; thus, too, Abimelech and the people of Shechem are devoted by Jotham to reciprocal destruction. A civil war commences after the expiration of three years, in which nearly all the people of Shechem are destroyed by Abimelech, and he himself is ultimately killed by a piece of a millstone which a woman cast from a tower upon his head.

§ 66. B. — *The History of Ruth.*

A certain man of Bethlehem, named Elimelech, together with his wife Naomi and his two sons, went to the country of Moab, in consequence of a famine which prevailed in Israel; it had, very probably, been occasioned by the predatory incursions of the Midianites, to which Gideon had put an end. The two sons married Orpah and Ruth, two of the women of Moab. The father died; his two sons also died, without leaving children. Naomi returns to her own country, and the two widowed daughters-in-law propose to accompany her; Orpah submits to her decision, and remains behind. But the noble heart of Ruth is controlled by an irrepressible desire to obtain communion with the people of Jehovah. On their arrival in Bethlehem, Ruth begins to glean in the field after the reapers, for the purpose of obtaining food for Naomi and herself, and receives kind treatment in the field of Boaz. In this event, Naomi sees the finger of God, for Boaz was one of the nearest kinsmen, and was accordingly subject to the law concerning Levirate marriages. As soon as he is made acquainted with all the circumstances of the case, he readily complies with his obligations, and Ruth ultimately becomes the great grandmother of king David.

Obs. 1. — *The Book of Ruth*, which contains this very beautiful narrative was written after the days of David; the author's name is unknown As the books of Samuel contained no special record in

reference to the ancestors of the house of David, the author prepared this book for the purpose of supplying the deficiency. The chief significance of the book, however, arises from the circumstance that David's great-grandmother is also an ancestress of Christ. It is also a very significant fact that the heroine of the book is a *heathen* woman; she is, indeed, the *third* heathen woman in the genealogy of David and Christ, being preceded by the Canaanitess Tamar (Gen. ch. 38), and the Canaanitess Rahab. (§ 60. 2.) She is the most noble of all — a consecrated blossom of paganism, turning, with a longing desire, to the light and salvation of Israel. The fact that these three females are brought forward and ingrafted on the chosen line or family, conveys a very expressive lesson to the Israelites, lowers their national pride, and bears testimony (by being both a fulfilment and a type), to all that had been promised to Abraham respecting his seed. (§ 24. 1, Obs. 2.) Of those who are blessed in the seed of Abraham, Naomi represents the people of God who are to proceed from the ancient people of the covenant, and Ruth represents those proceeding from the heathen world.

Obs. 2. — For the law of *Levirate marriages* (*levir*, that is, *brother-in-law*), see Deut. 25 : 5–10. When an Israelite died without leaving children, the nearest kinsman married the surviving widow, and the first-born son of this marriage was regarded as the son of the deceased, and, as such, his name was inserted in the genealogy.

§ 67. *Jephthah.*

1. Judg. ch. 10. — The people again served Baalim and Ashtaroth, and the anger of the Lord sold those who dwelt in the western portion of the land into the hands of the Philistines, and those in the eastern portion, into the hands of the Ammonites; these oppressed Israel on the other side of the Jordan, eighteen years. The people cry unto the Lord; he directs them to apply for help to the strange gods which they had served. But they humble themselves before the Lord, and he has compassion on them again. The children of Israel encamp in Mizpah, opposite to the enemy, but they have not yet found a leader.

2. It is Jephthah, the son of a strange woman, whom the Lord appoints to be the saviour of the people. After having been expelled from his father's house, he had dwelt in the land of Tob

a region in the east-Jordanic territory, the boundaries of which are not distinctly known. Here he collected a small body of men, and occasionally conducted hostile expeditions against the Ammonites. Messengers are now sent to him, who solicit him to accept the office of captain or leader of the host. His efforts to secure a peaceful issue of the controversy with the king of the Ammonites, are made in vain. The latter are entirely defeated, but Jephthah's vow robs him of his only daughter. The successful termination of the contest awakens the envy of the proud tribe of Ephraim. As they had not been requested by Jephthah to assist him, they invade the eastern territory, but are defeated, and, as no one was permitted to pass over the Jordan who could not pronounce the word "Shibboleth" (signifying both *an ear of corn* and *a stream*, and pronounced Sibboleth by the Ephraimites), all the men of Ephraim were detected and slain. Jephthah judged Israel six years only. After him Ibzan was judge in the east-Jordanic territory seven years, Elon ten years, and Abdon eight years.

Obs. — Jephthah had vowed that if he should be successful in his contest with the Ammonites, "whatsoever came forth of the doors of his house to meet him should surely be the Lord's, and that he would offer it up for a burnt-offering." It was his only child who met him! It is true that a mode of interpreting this vow and its fulfilment has been proposed, according to which Jephthah's daughter was not offered as a sacrifice, but devoted to a life of celibacy, and consecrated to the service of the tabernacle; and the confirmation of this view has been sought in the institution of an order of females who served before the tabernacle (Exod. 38 : 8; 1 Sam. 2 . 22; Luke 2 : 37). Luther already remarked: "Some maintain that she was not sacrificed, but the text is too clear to admit of this interpretation." But stronger evidence of her sacrifice than even the unambiguous words of the vow afford, is found in the distress of the father, in the magnanimous resignation of the daughter, in the annual commemoration and lamentation of the daughters of Israel, and, particularly, in the narrative of the historian himself, who is not able to describe clearly and distinctly the terrible scene on which he gazes both with admiration and with abhorrence. The Law undoubtedly prohibited human sacrifices as the extreme of all heathen abominations (Lev. 18 : 21; Deut. 12 : 31, &c.). But the age of the Judges had descended to a point far below the lofty position occu

plied by the Law. Even in the most eminent men of that age, as in Gideon (§ 66. A. 2, Obs.), the theocratico-legal sense or consciousness is often clouded, or even disappears entirely; and it is by no means an inexplicable circumstance that in this point Jephthah's decided but rude character still remains ensnared and fettered by the gloomy influence of that horrible superstition. (See § 29. 2. Obs.)

§ 68. *Eli, the High-Priest.*

1. Judges, ch. 13; 1 Sam. ch. 1–3. — At the time of the invasion of the Ammonites, which resulted in the conquest of the east-Jordanic territory, the Philistines conquered the west-Jordanic territory (and retained possession of it forty years). Eli was the high-priest at this time: he was governed by good intentions, but was a weak man, not fitted either for the religious or the political task which the necessities of the times imposed upon him. But the Lord provided for the people in both respects. At the beginning of the Philistine oppression, two children were born, who were both dedicated to the Nazareate (§ 52. A. Obs.), and both were appointed to restore, in different modes, the fallen children of Israel. The angel of the Lord announced to the wife of Manoah the Danite, who was barren, that she should bear a son (named Samson) who should be a Nazarite from his birth, and who should *begin* to deliver Israel out of the hand of the Philistines. Soon after, Hannah (the wife of Elkanah, a Levite of mount Ephraim), who was also barren, obtains a son from the Lord, in answer to her prayers, whom she names Samuel (that is, *asked of God*, or, *heard of God*), and dedicates as a Nazarite to the service of the tabernacle. — In the mean time Hophni and Phinehas, the wicked sons of Eli, commit abominations even before the holy place, and their weak father does not restrain them. Then the Lord appears by night to Samuel, who ministers before the tabernacle; Samuel does not yet know the Lord, but he follows the directions of Eli, and answers: "Speak, Lord; for thy servant heareth." The Lord informs him of the approaching ruin of Eli and of his whole house; but Eli says: "It is the Lord; let him do what seemeth him good."

Obs. — The Levitical descent of Samuel is ascertained from 1 Chron. 6 : 20–28. and 33 : 38; it is not inconsistent with this state-

ment that his father is called an Ephraimite: he was one of those Levites to whom cities were assigned in the portion of the tribe of Ephraim (Joshua, 21 : 20). An analogous case occurs in Judges, 17 : 7.

2. 1 Sam. ch. 4–6. — The Israelites make an attempt to release themselves from the yoke of the Philistines, and carry the ark of the covenant with them into battle, supposing that its presence will give them the victory. It falls into the hands of the Philistines, who place it in the temple of their idol Dagon. The idol is twice found prostrate on the ground, and the Philistines themselves are visited with painful plagues, which destroy many of them. Two milch-kine conduct the ark and certain golden offerings to Beth-shemesh, a city on the borders of the tribe of Judah, where the kine are offered as a burnt-offering, and the Levites take possession of the ark. Seventy* prying and over-curious men of Beth-shemesh, who look into the ark of the Lord, suffer death (Numb. 4 : 20). The ark is then taken to Kirjath-jearim, which also belongs to the tribe of Judah. — The sons of Eli had perished in the battle; when the tidings reach him that the ark is taken, he falls from his seat, and his neck is broken. These events occurred about the twentieth year of the Philistine oppression. — Samuel grew, and the Lord was with him, and all Israel knew that he was established to be a prophet of the Lord (ch. 3 : 19–21).

Obs.—The ark of the covenant was not restored to the Tabernacle. David afterwards caused a tent to be constructed for it on Mount Zion, in which it was deposited. (§ 74.) At a later period, Solomon placed it in the temple which he built. (§ 81.) — The Tabernacle, with the altar of burnt-offering and all the vessels belonging to it, remained in Shiloh. We afterwards find them in Gibeon (1 Kings 3 : 4; 1 Chron. 16 : 39; 21 : 29), but we are not informed of the time and of the purpose of the removal. After Solomon had completed the building of the temple, the tabernacle, with its vessels and furniture, was deposited within its precincts. (1 Kings 8 : 4. See § 71, Obs. 2.)

* According to the received text, the number consists of "*seventy men, fifty thousand men.*" This uncommon expression, and the fact that the words "fifty thousand men" are wanting in some manuscripts, alike indicate that these latter words are erroneously inserted in the text

§ 69. *Samson.*

1. Judg. ch. 14, 15. — The oppression of the Philistines had not fully produced the intended effect, and is, therefore, continued, even after the restoration of the ark of the covenant. It had, nevertheless, made an impression on the people, and the previous indication of Jehovah's grace is accordingly soon followed by a second, in the appearance of a new judge; Samson, the Danite, had been appointed, even before his birth, to *begin* the deliverance of Israel out of the hand of the Philistines. — The Spirit of the Lord began to move him to engage in the work which he was called to perform; but the place and the mode of beginning were not yet apparent. It occurred that he saw one of the daughters of the Philistines, whom he desired to obtain as his wife; it was of the Lord that he sought an occasion against the Philistines. His wife reveals to her people the solution of his riddle (meat out of the eater, sweetness out of the strong); he thence takes occasion to slay thirty Philistines, for the sake of obtaining their garments. His wife is given to another man; this circumstance induces him to send 300 jackals, with fire-brands attached to them, into the standing corn of the Philistines, and to destroy all of the enemy whom he could find. He afterwards dwells in the rock Etam, in the mountains of Judah, but freely permits the men of Judah to bind him, and deliver him to the Philistines. The rejoicing of the latter is premature; the Spirit of the Lord comes mightily upon him; he breaks the cords upon his arms, as if they were flax burnt with fire, seizes the jaw-bone of an ass which had recently been cast away in that spot, and slays a thousand men with it. He calls the place Ramath-lehi, (that is, *the casting away of the jaw-bone,*) and when he is sore athirst, God cleaves a hollow place in Lehi (translated, "in the jaw"), and water comes forth.

Obs. 1.—It was undoubtedly untheocratic, and contrary to the law (Deut. 7 : 3, 4; 21 : 12, 13), that Samson, ensnared by the lust of the eyes, did not resign the Philistine woman; it was, nevertheless, of the Lord, that this error furnished an opportunity to Samson for engaging in his appointed work.

Obs. 2. — The occurrences which took place, when Samson visited Timnath, the residence of the woman (the lion, and the honey afterwards found in the carcass), were highly significant, and adapted to instruct both him and his people. He seems himself to be aware, in some degree, of their importance, as he introduces them in his riddle. The lion, namely, is an image of the kingdoms of the world which are hostile to the kingdom of God; the attack, the struggle, and the victory thus acquire a symbolical meaning.—The riddle also includes a truth of great importance, the evidence of which is furnished in manifold ways by the history of the world, and which admits of an appropriate application even to our times. The attack of the lion was an image of the Philistine invasion; the eater furnished Israel with meat and sweetness, the destroyer brought salvation and blessings with him; for the yoke of the Philistines was a chastisement, designed to lead the people to repentance, and terminate in their renewed acceptableness before God.

2. Judg. ch. 16. — In Gaza, Samson enters the house of an abandoned female; the inhabitants close the gates of the city, for the purpose of taking him. But he seizes the doors of the gate, with the posts and bar, places the whole on his shoulders, and carries all to the top of a hill before Hebron.—He is a third time ensnared by a Philistine woman; Delilah, who resides in the valley of Sorek, receives a bribe from the Philistine princes, amounting to 1100 pieces of silver, and employs all the arts of a wanton in her efforts to induce him to disclose the secret of his great strength. He deceives the treacherous woman thrice; she makes a fourth attempt, presses him continually with her words, and vexes his soul unto death; he yields, and tells her all his heart. She cuts off the seven Nazaritic locks of his head, and now his strength departs, for his Nazaritic vow, of which the uncut hair of the head was the sign and surety (§ 52. A, Obs.), is violated. The Philistines put out his eyes, which had tempted him to commit untheocratic and sinful deeds, bind him with fetters of brass, and compel him to grind in the prison. The hair of his head grows again, and, as he now acknowledges and repents of his sinful course, the power which God gave, returns with the outward sign of the vow. He is required to amuse the Philistines who are assembled to observe a festival of their idol Dagon; with each of his hands he seizes one of the two middle

pillars supporting the edifice in which all were gathered together, bows himself with great power, and is buried under the ruins of the fallen building, together with all the people and the princes of the Philistines; the work which he had imperfectly performed while he lived, he completed when he died.

Obs. — Samson was able only to "begin to deliver Israel out of the hand of the Philistines" (13 : 5); the source of this incompleteness of his work, unquestionably, lay in himself. His acts were dictated by caprice and the impulse of the moment; he frittered away the lofty powers which had been deposited in him by the Lord; the lust of the eyes caused him to forget the divine call which he had received. Still, these incomplete results may be ascribed, perhaps even more justly, to the defects in the character of his people and his age. The people always permit him to stand unaided and alone; their pusillanimous spirit even surrenders him to the enemy. That age had passed away already, in which *one* man, when moved by the Spirit of God, could become the saviour of the whole people; even a Gideon or a Jephthah, could not have accomplished much more, in Samson's position, than he performed. The work which Samson began, could not be completed, until Samuel had instituted a reformation by which the spirit of the people was renewed in God, and until David appeared.

FIFTH PERIOD.

FROM SAMUEL TO THE BUILDING OF THE TEMPLE AND THE DIVISION OF THE KINGDOM.

§ 70. *Characteristic Features of this Period.*

1. While the age of Eli and Samson is passing away, a new period, commencing with Samuel, approaches, during which the theocratical state is destined to attain to the highest degree of prosperity. The gifts which God had bestowed on his people through Moses and Joshua — a country, independence, supreme political power vested in the people, laws and a religion — had, nevertheless, through the fault of the people, not led to that complete development of the Theocracy, which they were fitted and designed to produce. (§ 64.) That development had been hith-

erto sustained by the people in their civil capacity, and by the priesthood; both were found to be no longer suited as its vehicles, and hence, two new influences now appear, represented by the institution or order of the Prophets, and by the Royal dignity. The word of the Lord was precious (rare) in those days; there was no open vision. (1 Sam. 3 : 1.) *Prophecy*, which had previously influenced the development of the kingdom of God in isolated cases only, henceforth appears as a leaven permanently operating in the state; of this change Samuel was the author. The class of men appropriately termed Prophets, and the prophetic office itself, which now acquired a permanent character, originated in the schools of the prophets which he established. But prophecy is the mouth of God (Exod. 4 : 15, 16)—it is the conscience of the state. It teaches all to understand the true character, position and purposes of the present time, by references to the past and the future.

Obs. — The "schools of the prophets," which were placed under the direction of experienced and approved prophets, afforded to younger men an opportunity of becoming qualified to perform the duties of the prophetic calling. The selection and the admission of individuals who were suited for the prophetic office by their personal character, and who had a divine call, undoubtedly depended on the prophetic judgment of those who presided over these institutions. As prophecy was a gift and not an art, the instructions which were imparted, probably referred merely to the study of the law, and were intended to awaken and cultivate theocratical sentiments, as well as promote a growth in spiritual life, for herein a suitable preparation for the prophetic office necessarily consisted. There are also indications found which authorize us to conclude that the revival of sacred poetry, as an art, and that theocratico-historical composition also, are to be ascribed to these religious communities as their source. Such schools existed in Ramah, Jericho, Beth-el, and Gilgal. (1 Sam. 19 : 18; 2 Kings 2 : 3, 5; 4 : 38.) Those who frequented them, had, usually, reached the age of manhood already, and in some cases, were married men. They lived together in a society or community, which often embraced a large number of members, and were occasionally employed as prophetic messengers by their teachers. (2 Kings 9 : 1.) However, the prophets were not invariably trained in these schools; several are named who were taken at once from civil life and invested with the prophetic office. (1 Kings 19 : 19;

Amos 7 : 14.) The company of the disciples of John the Baptist, and also the company of the Saviour's disciples, have perhaps an analogy, in some respects, to the ancient schools of the prophets.

2. Besides prophecy, a new element also appears in the Royal dignity which was introduced, and which furnished the state with a visible point of union and a head. It is true that a kingly government was established through the wilful and untheocratic self-determination of the people; nevertheless, Jehovah, the invisible King, had already designed to establish it, although under other circumstances (§ 72. 2, Obs.); he permitted its introduction at the present time, because the prophetic office, which was already firmly established, and armed with the sword of the Spirit (which is the word of God, Eph. 6 : 17), formed a power distinct from the royal power, and could exercise a supervision over the latter, affording admonitions to it, and rebuking its abuses.—The Old Testament economy attained its loftiest elevation, externally, through David's conquests, and internally, through the building of Solomon's temple. The great Messianic hope depends on the house of David (§ 76. 1), and is placed in a still clearer light by the introduction of the royal dignity; for David's power and victories, and Solomon's peaceful and glorious reign, may be applied as types of the Messianic kingdom, while the Old Testament worship reached its highest and most splendid development in the building of Solomon's temple.

Obs. 1.—The state or political organization reaches its highest development, when royalty is introduced. The King of Israel is not, however, intended to be an autocratic but a theocratic king; the prophet and the priest, in their official capacity, did not occupy a subordinate, but a co-ordinate rank. As men and as citizens, they were under an obligation, like all other subjects, to obey the king; but with respect to their prophetic and priestly offices, they were dependent on God alone, and by no means on the king.

Obs. 2.—The sources whence the materials of the history of this period, and also of the next, are derived, are the following: 1. *The two Books of Samuel.*—These commence with the history of Eli and Samuel, and extend to the last days of David. The author's name is not known with certainty; he was, however, very probably, a cotemporary of David, and composed them soon after the death of the latter.

2. *The two Books of the Kings.*—They extend from the beginning of Solomon's reign to the Babylonian captivity. The history of the two kingdoms, after the division is related in the synchronal mode. Jewish traditions indicate Jeremiah as the author.—3. *The two Books of the Chronicles* (Paralipomena).—They begin with genealogical tables which ascend to the patriarchs; these are succeeded by the history of David, Solomon, and the kingdom of Judah; they close with the edict of Cyrus permitting the captives to return to their country. They omit the history of Saul and of the kingdom of the Ten tribes, and the author dwells with special interest on the religious condition of the people and the worship of Jehovah. According to Jewish traditions, Ezra is the author.—4. In reference to the later periods of time, additional historical sources are found in the writings of the prophets and in the books of Ezra, Nehemiah and Esther (see § 108).

§ 71. *Samuel, and the Reformation of the People.*

1 Sam. ch. 7.—While external measures were adopted by Samson, during the period in which he judged the people, the prophetico-reformatory efforts of Samuel, which were of an internal nature, were continued in a slow and quiet manner. Soon after the death of Samson, which had inflicted greater evils on the Philistines than all the actions of his life, and which could not fail to arouse the Israelites, Samuel gathered the people together, after having silently continued his preparatory labors during twenty years. All the people submit, when he admonishes them to acknowledge their sins and to repent. In obedience to his command, the children of Israel remove every trace of idolatry in their midst, and serve the Lord alone. They gather together in Mizpeh, by his directions, and observe a day of humiliation and of prayer for the whole nation. They drew water, poured it out before the Lord, confessed their sins, and fasted the whole day. Hitherto Samuel had labored to revive Israel, only in virtue of his prophetic office, but on this occasion, the voice of God and the voice of the people united in investing him with the office of a judge also; he discharged its duties in Mizpeh When the Philistines hear of this general rising of the oppressed Israelites, they approach with a powerful army, for the purpose of suppressing it in its incipient stage. The opportunity is now

furnished for ascertaining whether Samuel possesses the means of sustaining himself in his judicial authority as well as in his prophetic office, or rather of sustaining the former by the aid of the latter. He offers a sacrifice, and the Lord thunders with a great thunder, insomuch that the Philistines are terrified and smitten before Israel. Samuel erects near Mizpeh the memorial-stone named Eben-ezer (that is, *stone of help*), and says: "Hitherto hath the Lord helped us." Thus Israel was delivered out of the hand of the Philistines, and Samuel judged Israel all the days of his life (about twenty years after these events). He dwelt in Ramah, and there built an altar unto the Lord.

Obs. 1.—The symbolical act of pouring out water is to be interpreted according to Ps. 22 : 14; "I am poured out like water, and all my bones are out of joint; my heart is like wax: it is melted—;" and 2 Sam. 14 : 14, "We must needs die, and are as water spilt on the ground —." It is an image of the complete dispersion, faintness and helplessness of the Israelites; they are now painfully conscious of their real situation, and beseech the Lord to deliver them from it.

Obs. 2.—After the disaster which was rendered memorable by the loss of the ark of the covenant (§ 68), the regular public worship in Israel was discontinued, and, amid the confusion of the times, was not restored, even after the recovery of the ark. Shiloh was rejected, and the ark remained in Kirjath-jearim, waiting till a brighter day would restore it to its place. That day did not arrive till David appeared. (§ 74.) It was during this intermediate period, that Samuel, in virtue of his prophetic office, formed the medium of communication between God and his people.

§ 72. *The Appointment and the Rejection of Saul.*

1. 1 Sam. ch. 8–14.—When Samuel was old, his sons did not walk in his ways, but perverted judgment. Moreover, the king of the Ammonites pursued a hostile course towards Israel (12 : 12), and the people approached Samuel, requesting him to give them a king such as the heathen nations around them possessed. In accordance with the directions of God, Samuel anointed Saul as their king, who was the son of Kish, a Benjamite, and to whom God gave another heart. (10 : 9.) Nahash, who besieged Jabesh in Gilead, and had threatened to thrust out the right eyes

of all the inhabitants, is defeated. Saul likewise gains a complete victory over the Philistines, chiefly through the heroism of his son Jonathan.—At this juncture, Samuel takes leave of the people. In answer to his inquiry, they testify before the Lord, and before his anointed, that they find no cause of complaint in him. He reproaches them on account of the untheocratic sentiments which had urged them to ask for a king; the thunder and the rain which the Lord sends (an unprecedented occurrence at that period of the year, 12 : 17), confirm the truth of his words, and fill the people with fear. He reassures them, urges them to be obedient to the Lord, and solemnly declares, that although he is no longer a judge, yet as a prophet, he will not cease to pray for them, and to teach them the way of the Lord.

2. 1 Sam. ch. 15, 16.—But the carnal self-will of Saul caused him to forget his theocratic position. Even previous to his war with the Philistines, he had presumed to offer a sacrifice himself, and had been told by Samuel that his kingdom should not continue (13 : 14). He afterwards receives a divine command to destroy Amalek utterly, slaying both the people and all their cattle, as accursed things; his self-will permits him to obey only partially, for he spares Agag the king, and the best of the flocks and herds. He meets Samuel with false and deceitful words, but is betrayed by the bleating of the sheep, and the lowing of the oxen which he had set aside; the prophet announces God's irrevocable sentence of rejection, and with theocratic zeal executes the divine sentence of destruction passed upon Agag, with his own hand. — The Lord selects as his anointed a lad who kept his father's sheep— David, the youngest son of Jesse; through him the tribe of Judah acquired the position assigned to it by the ancient promise (Gen. 49 : 8–10, § 35. 2), and subsequent arrangements (Judges, 1 : 1, 2, § 65. 1). (David's genealogy is found in Ruth, 4 : 18–22; 1 Chron. 2 : 1–17; and Matt. 1 : 3–6). He is anointed by Samuel, to whom the Lord says: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The Spirit of the Lord came upon David from that day forward, and an evil spirit from the Lord troubled Saul. David is conducted to the

court of the king, for the purpose of causing the evil spirit to depart from him, by playing on the harp.*

Obs. — Ancient prophecies had declared that kings should proceed from the seed of Abraham (Gen. 17 : 6, 16; 35 : 11, compared with Gen. 36 : 31), and, with a prophetic reference to the present period, Moses had already given a law respecting the election and duty of a king (Deut 17 : 14–20). It was, moreover, necessary that the kingly office, which essentially belonged to the Messiah, should be approximated and typified in the development of the old covenant, as well as his priestly and his prophetic office. — For the purpose of justifying their demand for a king, the people strictly comply with the provisions in Deut. 17 : 14, 15; they do not appoint a king themselves, but submit the choice to the Lord, through Samuel, as the medium of communication (1 Sam. 10 : 24). Nevertheless, their demand was ungodly; it was both premature, and also unsupported by sufficient reasons: they rejected Samuel whom the Lord had given as their judge, when they made that demand, and in Samuel, they rejected the Lord himself. Since they demand a king without a divine intimation, God gives them a king, even as they wish, not after his own heart (1 Sam. 13 : 14), but after the heart of the people, not one who belonged to the tribe of Judah, but one who was higher than any of the people from his shoulders and upward (10 : 23). David, on the contrary, the man after God's own heart, and of the tribe of Judah, was of less stature than his brothers and the youngest of all (16 : 7, 11).

§ 73. *David's Afflictions. — Saul's Death.*

1. 1 Sam. ch. 17–19. — Another war with the Philistines commences. Goliath of Gath, the giant, openly defies the armies of Israel, but no one ventures to accept his challenge. David had previously returned to his father's house, but now appears in the camp with messages for his brothers: full of trust in God he resolves to contend with the giant, armed with a sling and a few

* No discrepancy exists between 1 Sam. 16 : 19–23 and the question which Saul subsequently asks: "Whose son is this youth?" (17 : 55–58.) The king had not been previously anxious to become intimately acquainted with the origin and family-connexions of one who merely bore his arms and served as his harper; but when the latter is on the point of becoming his son-in-law, it is naturally a matter of interest to him to acquire a more accurate knowledge of the personal history of David.

stones alone. His victory and the triumphal songs of the women arouse the envy of Saul, who seeks to slay him, although he is married to Michal, the king's own daughter. David escapes the javelin of Saul, and flees by night to his house; here his life is again saved, by an artifice of his wife, and he reaches the abode of Samuel in Ramah in safety. Messengers are sent by Saul to take him, but the Spirit of God came upon them, and they prophesied; Saul sends messengers a second and a third time, but the result is the same. Then he goes himself to Ramah, but the Spirit of God is upon him also, and he prophesies; hence is derived the proverb: "Is Saul also among the prophets?"

Obs. — That Saul's heart was not yet entirely closed to all divine influences, is seen in the circumstance that the spirit of prophecy comes upon him, even without the consent of his will. At an earlier and more happy period of his life, when the kingdom was first given to him (1 Sam. 10 : 5–11), the Spirit of the Lord had come upon him in the same manner, and the Lord gave him another heart. (Ver. 6 and 9.) An unhappy change occurred in him afterwards, which conducted him to the very brink of the abyss. Once more the Spirit of prophecy comes upon him (precisely as in the former case, when that prophet is near him whose word he despises), for the purpose of admonishing him and of reminding him of that early and brighter period of his life, and, if possible, of inducing him to retrace his steps; but the effort is made in vain. The case of Balaam (§ 56) is analogous. Henceforth all divine communications recede so far from Saul, that in his utter destitution of counsel and in his despair, he is driven to heathenish necromancy as his last resort. (See below, no. 3.)

2. 1 Sam. ch. 20–22. — David departs from Ramah for the purpose of consulting with his bosom-friend Jonathan; the latter makes fruitless efforts to appease his father's wrath against David. On perceiving that his father is determined to slay David, he urges his friend to flee. David proceeds to Nob, a city of the priests (22 : 19), not far from Jerusalem, where the high-priest Ahimelech gives him the shew-bread and the sword of Goliath. He afterwards escapes to the Philistine king, Achish, of Gath. The suspicions of the servants of the latter involve him in danger, from which a (simulated) madness extricates him. About four hundred men gather around him in his next place of refuge, the cave Adullam, not far from Bethlehem. In the mean time, a

malignant Edomite, named Doeg, had communicated the occurrence in Nob to Saul, who seeks revenge by slaying all the priests dwelling in that city; Abiathar alone escaped, and reached David, bringing the Urim and Thummim with him.

3. 1 Sam. ch. 23, &c. — An invasion of the Philistines recalls Saul from the pursuit of David whom his men had surrounded and nearly taken, in the wilderness of Ziph. David's magnanimous conduct subsequently, both in the cave of En-gedi, and, on a later occasion, in the wilderness of Ziph, induces Saul to discontinue his persecutions, and to confess: "Thou art more righteous than I — I have sinned." David, however, again claims the protection of Achish, who assigns to him Ziklag as his residence. In the war which commences between Saul and Achish, the latter designed to conduct David with him, but abandons his purpose in consequence of the suspicions of his princes, and dismisses David. Saul had himself, in his happier days, put away those that had familiar spirits, and the wizards, out of the land; but at present the Lord answered him not, neither by dreams, nor by Urim and Thummim, nor by prophets. He now has recourse to a woman in En-dor, who practises necromancy, and the spirit of Samuel says to him: "To-morrow shalt thou and thy sons be with me." The words were fulfilled: the battle went against Saul, and he fell upon his own sword and died.

Obs. 1. — Samuel's spirit seems to have really appeared, not, however, in consequence of the arts which the woman practised, for she is herself terrified in the highest degree, but by the direction of God himself, in order that the same prophet who had previously informed the king of his rejection, might now inform him that his destruction was at hand.

Obs. 2. — The length of the reign of Saul is not stated in the Scriptures; according to the Jewish historian Josephus, it comprised twenty years.

§ 74. *Commencement of David's Reign. — Public Worship.*

1. 2 Sam. ch. 1–6. (1 Chron. ch. 12–16.) — David mourns, when he hears of the death of Saul and Jonathan; the Amalekite who brought the tidings to him, and boasted that he himself had slain Saul, receives the reward deserved by the act which he

falsely alleges that he had done, and is put to death. The men of Judah proclaim David as their king, in Hebron (1055–1015 before Christ); but Abner, the captain of Saul's host, brings Ish bosheth, Saul's son, to Mahanaim, and makes him the king of the other tribes; he reigns two years, and is then assassinated. Abner, who had determined to espouse the cause of David, had himself been previously assassinated by Joab, the captain of David's host (and also his nephew, 1 Chron. 2 : 16). He was instigated to commit this act partly by envy, and partly by a desire to avenge the death of his brother Asahel, whom Abner had slain. After the expiration of seven years and six months, David is acknowledged by the remaining tribes as their king, and is solemnly anointed in Hebron. He proceeds to Jerusalem, takes the stronghold of Zion from the Jebusites (§ 65. 1), builds the city of David there, and proposes to bring the ark of God thither. (§ 68.) The unauthorized act of Uzzah, who touches the ark (Numb. 4 : 15), occasions his death. David is alarmed by this event, and desists from his purpose; but after the Lord visibly blessed the house of Obed-edom, with whom the ark of God had remained, David caused it to be brought to mount Zion. Sacrifices are offered on the occasion, and all the people of Israel rejoice when the Levites place the ark in the tent which David had prepared. The king lays aside his royal robes, and dances in a robe of fine linen; he replies to Michal, who had ridiculed the conduct which he had observed when he accompanied the ark: "I will yet be more vile than thus, and will be base in mine own sight." And Michal, the daughter of Saul, had no child unto the day of her death.

2. David permitted the Tabernacle to remain in Gibeon (§ 68. 2, Obs.), and carried the ark alone to mount Zion, where he had probably resolved already to build a temple. (§ 76. 1.) He organized the tribe of Levi in a new and more perfect manner, in view of the new extension which he designed to give to the public worship of God. He divided the priests, the sons of Aaron, into twenty-four orders, each of which, in regular succession, performed the services of the sanctuary during one week; of these orders 16 belonged to the family of Eleazar, and 8 to the family of Ithamar. (§ 37. Obs. 2.) The remaining Levites were

also arranged in classes, to each of which particular duties were assigned. While the merits of David, in reference to the advantages which he secured for the public worship of God, are obvious, mention may be specially made of the organization of three choirs composed of Levites, under the direction of the prophetical poets and singers, Heman, Asaph and Jeduthun; these choirs also appear in 24 divisions (1 Chron. 25), which probably performed the duties of their office in rotation, like the priests. The whole number of the singers amounted to 4000. (1 Chron. 23 : 5.) The vocal music was accompanied by a great variety of musical instruments. That the singing of hymns of praise was not confined to the Levites exclusively, is made apparent by the frequent mention of singing-women (Ezra 2 : 65; Neh. 7 : 67; 2 Chron. 35 : 25; Ps. 68 : 25). David himself furnished, in his inspired psalms, the most noble and appropriate words for the music which constituted a part of the public worship; several of the singers whom he appointed, were also eminent as sacred poets. (See §§ 83 and 84.)

§ 75. *Jerusalem, the City of the King.**

1. After the strong-hold of Zion had been taken, Jerusalem became the capital of the kingdom, the residence of the kings, and the centre of the theocracy; it was pre-eminently suited to acquire this character by its position and environs. Jeremiah mournfully exclaims, as he gazes on its ruins in a later age: "Is this the city that men call the Perfection of beauty, the Joy of the whole earth?" (Lam. 2 : 15); the Lord himself says: "This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." (Ezek. 5 : 5.) The position of the city in reference to the holy land corresponds to the position of the holy land itself, in reference to surrounding countries. (§ 22. 1.) The whole mountainous region of the western territory seems to indicate Jerusalem as the centre or heart of the country, and to afford it protection. The mountains of Judah and Ephraim, in the midst of which it lies, seem to be merely

* See the two plans of ancient and modern Jerusalem, on Raumer's map.

the bastions or bulwarks, the out-posts and suburbs, of the splendid city of the king, while the wadis (§ 41. 2), which proceed from this central point, and branch out in all directions appear as the sally-ports and passages of the city.

Obs. — It is also worthy of observation, that a line drawn diagonally across the city and extended over the whole country, coincides throughout with the water-shed between the eastern and western portions of the country. — See also Ps. 122 : 3, 4.

2. Jerusalem is situated (at a height of about 2500 feet above the level of the sea) on a projection of the mountains of Ephraim, running from north to south (an extension of mount Gihon) between two valleys which almost encircle it, and which meet at its southern point. It is only on the north-western portion that the city is not terminated by such a steep descent, as at this point the south-eastern declivity of mount Gihon enters the city. On the north and east of the city, the brook Kidron (Cedron) flows through a deep valley, ultimately emptying into the Jordan. At a later period this valley was called the valley of Jehoshaphat (that is, *Jehovah judges*), by referring to it without authority the language in Joel, ch. 3 : 2, 12. The valley of Gihon passes along the west side of the city, then turns on the south side, receiving the name of the valley of Ben-Hinnom (Gehenna), and finally unites with the valley of the Kidron. The mountainous projection on which the city lies, descends abruptly into these valleys, and thus forms itself a natural fortification, which acquires additional security from the circumstance that it is surrounded by still higher mountains which ascend on the opposite sides of these valleys (Ps. 125 : 2). The hill of Offence (1 Kings, 11 : 7, 8) and the mount of Olives on the east, the hill Scopus on the north, and the ridge of Gihon on the west, form a line of hills in the shape of a horse-shoe, protecting the city on these three sides. It is only on the south-western side of the city that an open prospect is afforded, for here the plain of Rephaim commences; on the south the view from the city is again interrupted, for at this point the hill of Evil Counsel appears. On this hill, according to tradition, Caiaphas possessed a villa, in which was held the meeting of the priests and others, mentioned in Matt. 26 : 3, 4;

after the junction of the valleys of the Gihon and Kidron, the narrow continuation of the latter separates this hill from the eastern line of hills.

3. Another valley begins at the Damascus gate, and running from north to south, passes through the entire city; at the point of union of the valleys of the Kidron and Ben-Hinnom it terminates, and exhibits at its descent into these valleys the fountain and pool of Siloah. In the age of the Romans this valley was called Tyropoeon, or valley of cheesemongers. The elevation on the western side of this valley is considerably higher than the opposite or eastern side, and hence that portion of the city which extended over the former, was called the upper city. The southern half of this western elevation is mount Zion, which rises abruptly from the valley of Ben-Hinnom. It was only during the age of the Romans that the northern half was added to the city. The range of eminences on the east of the Tyropoeon, consisting of the hill Bezetha, mount Acra, and mount Moriah, the site of the temple, descends precipitously, with a rocky point or end shaped like an isosceles triangle, into the valley of Ben-Hinnom. Mount Acra originally rose above Moriah, and was separated from it by a broad valley; but considerations connected with the military defences of those points, as well as other purposes, induced the Maccabees to lower mount Acra, and fill up the valley.* To the *upper* and the *lower* city, called Zion and Acra respectively, was added, during the age of the Romans, the *new* city (or Bezetha), which included not only the hill Bezetha, but also the opposite elevation beyond the Tyropoeon.

Obs. 1.—The oldest name of the city was Salem (that is, *peace*, § 25. 2); it received the name of Jebus from its Jebusite inhabitants (Judges, 19 : 10). After the conquest of the city by David, the ancient name was restored, and the form introduced of *Jeru-salem* (that is, *possession* or *habitation of peace*). As long as the Jebusites occupied the upper city, the Israelites dwelt in the lower city, for Bezetha, which extended to a considerable distance, was not added till

* Owing to this circumstance, Acra disappeared as a distinct eminence, and hence some writers have identified Acra with Bezetha, while others have placed it west of the Tyropoeon, and north of Zion.

the age of the Romans.—In the age of Abraham, mount Morian was entirely unoccupied, and even in the age of David it was merely used for agricultural purposes.

Obs. 2.—The situation of the upper city or mount Zion rendered it the most important part of the whole city; its importance was increased after David had established his royal residence upon it. In the elevated style of poetry, *Zion*, accordingly, often designates by a metonymy the holy city itself, including, particularly, the mount of the temple; and, in general, Zion appears as the centre or summit of the theocracy and the kingdom of God. As a royal residence, Zion is also an image representing the royal power which rules victoriously in the kingdom of God. As the royal dignity in Israel was a type of the Messianic royalty of Christ, which fulfils and completes all (§ 70. 2, § 72. 2, Obs.), Jerusalem, consequently, occurs in the language of prophecy, and in the language of the church derived from the former, as a typical designation of the form of the kingdom of God, which is already perfected, or is approaching its completion.

§ 76. *The Promise given to David — His Victorious Reign — His Sin and Repentance.*

1. 2 Sam. 7 (1 Chron. 17).—After the Lord had given David rest from all his enemies, he resolved to build a house unto the Lord, for it weighed upon his heart that, while he himself dwelt in a palace of cedar, the ark of the covenant should abide in a tent. The prophet Nathan approves of this resolution, but is afterwards directed by the Lord to announce to David, that *his seed after him*, and not he himself, shall build a house for the name of God, inasmuch as he had been a man of war, and had shed blood, and many theocratic enemies remained about him on every side, whom he should subdue (1 Chron. 28 : 3; 1 Kings, 5 : 3). On the other hand, the Lord said that he would build a house for David, and added *the promise, that David's seed should reign forever, and that the throne of his kingdom should be established forever.*

Obs.—This prediction refers primarily to Solomon (that is, *peaceable*), it is true; nevertheless, it is not completely fulfilled, until the *Prince of peace* appears, who is both David's son and David's Lord (Matt 22 : 42, &c.), and also the archetype of Solomon himself; it

is He who raises up the true temple of God (John 2 : 19 ; 4 : 23), and whose throne is established for ever at the right hand of the Father. For David's throne was perfected and made eternal through the establishment of the throne of Christ, the Ruler and Judge of the world ; and the conception which was expressed in the building of Solomon's temple, was set forth in its reality and perfection in the Christian Church.—This prediction involves an essential progress in the development of the expectations connected with the Messiah. It separates the family of David from the tribe of Judah, and constitutes it the bearer of the line of promise ; the *prophetic* character, the most exalted manifestation of which Moses had already connected with the expectation of the Messiah (§ 57. Obs.), is now, further, associated with the *royal* character, in two aspects of the latter, namely, as victorious and as peaceable — the Messianic idea is subsequently completed, when the character of a *high priest* is connected with it.

2. 2 Sam. ch. 8–12. (1 Chron. 19, 20).—The victories of David in his wars with the Philistines, the Moabites, the Ammonites, the Syrians of Damascus and Zobah (in Mesopotamia), the Edomites, &c., secured for the theocratic state the greatest extent of territory which it ever acquired, namely, from the Euphrates to the Mediterranean Sea, and from Lebanon to the Arabian Gulf. (Gen. 15 : 18.) — David shows kindness to Mephibosheth, a son of Jonathan, who is lame ; Hanun, the king of the Ammonites, insults the ambassadors sent by David for the purpose of expressing his condolence, and is punished, together with Hadarezer, his powerful Syrian ally.—While Joab is occupied with the siege of Rabbah, the last city of the Ammonites, David remains in his house unemployed, commits adultery with Bathsheba, and causes Uriah her husband to die. David inflicts on the conquered Ammonites a cruel but retaliatory (Amos 1 : 3, 13) punishment. Nathan leads him to pronounce sentence of death on himself, when he delivers the parable of the ewe-lamb, and announces that, in consequence of the divine curse, his sin shall bring bloodshed and dishonor upon his house. Nathan's words : "Thou art the man," make an impression — David feels that he has sinned against the Lord, and repents sincerely ; he gives expression to his deep sorrow and repentance in the fifty-first Psalm — a model or type of repentance, adapted to all times and circumstances.

§ 77. *The Troubles occasioned by Absalom and Sheba.*

1. 2 Sam. 13–19.—The judgment which had been threatened soon visits the house of David. He has indeed again found grace in the sight of the Lord, and his sin is pardoned; nevertheless, *the temporal consequences of the curse of sin* necessarily pursue their course.—Amnon, David's son, dishonors and maltreats his half-sister Tamar. Her brother Absalom slays Amnon, and then flees to his grand-father, the king of Geshur. After three years, Joab obtains his recall, but two additional years expire before he is admitted to David's presence. Absalom gains the favor of the people by mean arts and fair speeches, and causes himself to be proclaimed king in Hebron. David submits in humility to the judgment of the Lord, and flees from Jerusalem. His confidential friend Hushai succeeds in defeating the dangerous counsel of Ahithophel, whose vexation impels him to hang himself. Shimei, a relative of Saul, curses David, and casts stones at him; but David says: "So let him curse, because the Lord hath said unto him, Curse David." In the mean time, David is enabled to gather an army, which he entrusts to his generals, Joab, Abishai, the brother of the latter, and Ittai, the commander of his body-guard. The battle began in the wood of Ephraim; Joab receives the commission from the king: "Deal gently for my sake with the young man, even with Absalom," as well as the others, but, anxious to gratify his thirst for vengeance on account of personal offences, belonging to a former period (ch. 14 : 30), he kills Absalom, whose head had been caught in his flight by the boughs of a large oak tree. David weeps, and exclaims: "O my son Absalom! would God I had died for thee!" Amasa, the general of Absalom, and a nephew of David (1 Chron. 2 : 16, 17), enters the service of the latter, and Shimei solicits and obtains the king's pardon. The people of the tribe of Judah conduct David to Jerusalem with great solemnity, but by their course, provoke the jealousy of the other tribes.

Obs.—The conduct of David in reference to his profligate son, is certainly extraordinary, but is not occasioned by weakness of character, which would be inconsistent with the judicial severity with

which he banished him from his presence during five years. The shameful and sinful conduct of Absalom may be viewed in two aspects: it exhibits, on the one hand, the operation of the curse which David's sin brought upon his house (2 Sam. 12 : 10), and the influence of the iniquity of the fathers, which is visited upon the children (Exod. 20 : 5); it exhibits, on the other hand, Absalom's own degeneracy and profligacy, which fit him to be the bearer of the family-curse. It was not in the latter, but in the former aspect, that David regarded the conduct of Absalom, for his own guilt is so grievous in his eyes, that, in comparison with it, he deems Absalom's wickedness to be inconsiderable. Hence arises the deep and boundless compassion with which he surveys his reprobate son. — David's treatment of Shimei may be regarded in the same light; his consciousness of his own great guilt causes him to overlook the guilt of that criminal.

2. 2 Sam. 20. — The Benjamite Sheba, avails himself of the jealousy of the other tribes, and occasions new troubles. While Amasa is engaged in collecting an army in Judah, Joab pursues Sheba, and besieges Abel, in Galilee; he is accompanied by the king's body-guard, namely, the Cherethites and the Pelethites (*executioners* and *couriers*, or, according to others, these are proper names designating certain Philistine tribes which furnished men for the body-guard). The people of Sheba, who adopt the counsel of a wise woman, throw Sheba's head over the wall, and Joab retires from the city. On the road, he pretends to kiss Amasa, but murders him, for the purpose of delivering himself from a rival.

Obs.—Among the afflictions which David endured in consequence of his sin, the circumstance may, for some reasons, be enumerated, that he was compelled to exercise forbearance towards Joab, his violent, but powerful and influential general (2 Sam. 3 : 39), and refrain from punishing his many crimes. For the iniquitous commission which he gave to Joab to procure the death of Uriah, allied him to Joab's wickedness, and made him a partner of Joab's guilt.

§ 78. *David numbers the People.*

2 Sam. 20–24 (1 Chron. 21–29.) — After all the internal and external enemies of the theocracy are subdued, and the state has acquired the appointed measure of political power and greatness,

David proceeds to institute an enumeration of the men who are able to bear arms, instead of reigning in peace and tranquillity. The prophet Gad requires him, by the command of the Lord, to choose one of three punishments: seven years of famine, three months of flight before his enemies, or three days of pestilence. David prefers to fall into the hand of the Lord, rather than into the hand of man, and, consequently, even before all the people were numbered, seventy thousand men died of the pestilence; it was a punishment for the people, who had often rebelled against the Lord's anointed, and for David, who had indulged in pride. But the Lord beheld the destruction, and he repented him of the evil (1 Chron. 21 : 15), and stayed the angel's hand. David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem. David repented in sackcloth and ashes, and said: "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thy hand, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued." Agreeably to the directions of the prophet Gad (§ 45. 1, Obs.), David offers sacrifice in the threshing-floor of Araunah the Jebusite, on mount Moriah, where the angel had stayed his hand. David also there fixed the site of the future temple, for the building of which he is already diligently engaged in making preparations.

Obs. — According to ancient predictions (Gen. 15 : 18), when Abraham's seed reached the summit of its political development, it would possess the heart of the country between the Nile and the Euphrates, and the theocratical state would consequently assume an independent position, and equality of rank in a political aspect, between the kingdoms of the world in the east and in the west, represented by those two streams. This point was reached through David's victories. If it had been the design of the theocracy that a political empire of the world should be established, the present period would have been precisely adapted to commence such an enterprise. David could have become an Alexander, and Jerusalem a Rome, ruling the world; all the circumstances were favorable, the means were at hand, and nothing further was needed except a conversion of the theocratical state into a conquering military power. The temptation to engage in this course presented itself to the human ambition of th

monarch who was at the helm of the state, and David yielded to it. The motive for causing a numbering of the people, without doubt, originated in these circumstances, and the severity of the divine punishment corresponded to the depth of that ungodly perverseness, from which this numbering proceeded. Levi and Benjamin (1 Chron. 21 : 6) had not yet been counted when the plague began; the results, as far as they were obtained, showed that there were in Israel 800,000 men that drew the sword, and in Judah 500,000 men. (2 Sam. 24 : 9.)

§ 79. *David's Significance in the Kingdom of God.*

The entire history of the Old Testament is highly significant, in consequence of its great office to prefigure Christ, to prophesy concerning him, and to continue the line which terminates in him; all these features appear in the life of David. He is the *ancestor* of Christ, the blessing of the promise is expressly transferred to his family, and henceforth the prophets describe Christ as a rod out of the stem of Jesse, and a Branch, and as David's son. He is also a *type* of Christ; his path conducts through suffering and humiliation to glory; he is made the king of the people of God; he subdues the heathen, &c. In consequence of this eminently typical character of his life, his inspired Psalms, whether they mourn and lament, or express thanks and praises, contain a mysterious prophetic meaning, and, transcending the bounds of the present time, enter into similar scenes occurring in the life of his antitype, who is his son and his Lord. He is, finally, the *prophet* of Christ; he revolves in his believing soul the promise which is already received, and through the illuminating influences of the Spirit of God, gives it a new development. (§ 84. 3.)

§ 80. *Solomon ascends the Throne.*

1 Kings 1–4. (2 Chron. 1.) — Nathan, the tutor of Solomon, discovers that Adonijah, a son of David, is conspiring with Joab and Abiathar, for the purpose of securing the throne for himself. David, accordingly, after a reign of forty years, causes Solomon, his son by Bathsheba, to be anointed by Zadok the priest, and

to be proclaimed king; he commits to his successor the task of inflicting the deserved punishments, which personal considerations had caused him to omit, on the murderer and rebel Joab, and on Shimei, who was guilty of high treason. After the death of David, Abijah engages in new plots, for which he is executed. Abiathar the priest is deprived of his office, Joab is executed at the altar where he had sought refuge, and Shimei, who had left the city of Jerusalem, contrary to his oath, and pursued two fugitive servants, is also put to death. Solomon, whom Nathan had already named Jedidiah (that is, *beloved of the Lord*, 2 Sam. 12 : 25), beseeches the Lord, who appears to him in Gibeon, to give him an understanding heart, and the Lord promises him riches and honor also. He reigned from the year 1015 to 975 before Christ.

Obs. — Joab and Shimei had forfeited their lives, and it was a sacred duty of David to execute judgment in their case. His heart was painfully oppressed by the feeling that his own guilt had compelled him to neglect this duty (§ 77. 1, Obs., and 2, Obs.), and he could not die in peace (1 Kings 2 : 1, &c.) until he was assured that Solomon, whom such fatal considerations did not affect, would raise up justice from the defeat which it had sustained, and punish these criminals.

§ 81. *The Building of the Temple.*

1 Kings 5–8. (2 Chron. 2–7.) — In the fourth year of Solomon's reign, and the four hundred and eightieth year after the Exodus, Solomon begins to build the temple, and is occupied seven years in the work. His alliance with Hiram king of Tyre furnishes him with cedar-trees out of Lebanon, and with Tyrian builders; in return, he supplies Phenicia with grain. The construction of the temple requires the labors of a quarter of a million of men, who are at different times employed. — The building had two courts, of which one was appropriated to the people, and the other, or the inner court, to the priests. Within the latter stood the altar of burnt-offering and the brazen laver, or molten sea, intended for the ablutions of the priests; it was supported by the figures of twelve oxen made of brass, and its orim was wrought with flowers of lilies. The dimensions of the

house were twice the size of those adopted in the tabernacle; the whole length was 60 cubits, the breadth 20 cubits, and the height also 20 cubits. The interior was lined with boards of cedar, the house was overlaid with gold, and a wall surrounded the whole. The upper chambers were 10 cubits high, on which account the height of the whole building is stated to have been 30 cubits. The porch before the entrance of the temple was 10 cubits in length and as many in breadth, and here were placed two massive pillars of brass, named Jachin (that is, *he shall establish*, or, *steadfastness*) and Boaz (that is, *in it is strength*, or, *strength*). On the other three sides a building was erected three stories in height, which rose to two-thirds of the height of the house of the temple. The sanctuary, 40 cubits in length, contained the golden altar of incense, ten candlesticks of gold, and the table of gold whereon the shew-bread was set. The holiest of all was a cube of 20 cubits; it contained two cherubim made of the wood of the olive-tree, overlaid with gold, and 10 cubits in height, whose expanded wings touched in the middle, and, on the opposite sides, touched the walls. Beneath the two interior wings the original ark of the covenant was placed (§ 68. 2, Obs.), containing the two tables of the law, for Aaron's rod and the pot of manna had already disappeared (1 Kings, 8 : 9). When the temple was consecrated, the cloud filled the holy of holies, and the glory of the Lord filled the house. On that occasion Solomon pronounced a prayer which is a noble monument of his wisdom and knowledge of God.

Obs. 1.—The Law had already repeatedly intimated that the Lord would choose a place in the holy land, in which his name should dwell. The Tabernacle was evidently a temporary place of worship only, which is already indicated by the fact that it was a tent, and it was designed to serve merely during the wanderings of Israel. The Temple, contradistinguished from the Tabernacle, intimated that the kingdom of God in Israel, had now gained a firm foundation, and could proceed in assuming its proper form, and continue its course of development. In other respects, no essential changes occurred (§ 45. 2, Obs.). The three-fold division of the holy structure, which constituted the peculiar nature of the kingdom of God, as it appeared in the times of the Old Testament, remains the same (§ 201. 2, Obs.).

Obs. 2. — The Temple was built on mount Moriah (§ 75. 3), agreeably to the original consecration (§ 29. 2) and appointment (§ 78) of that spot. The area of the temple was a square, its length and breadth being each nine hundred feet; the various buildings and courts belonging to the temple are here included. For the purpose of gaining the necessary space, massive walls, of which portions still remain, were raised from the Tyropoeon and the valley of the Kidron, and also on a very steep eminence named Ophel, and the space which they enclosed was filled up with earth. Solomon and his successors constructed galleries and porches or porticoes on the sides of the platform which was thus gained. The most magnificent of these was the king's porch, or Solomon's porch, which extended along the whole southern wall of the buildings of the temple, and to which a vast bridge resting on arches conducted, from the royal palace on Zion over the Tyropoeon. — The site of the temple is now occupied by the large mosque es-Sakharah, built by the caliph Omar.

§ 82. *Solomon's Glory and Fall.*

1 Kings 9–11 (2 Chron. 8, 9). — The Lord appeared to Solomon a second time, and spoke words of admonition and warning, of promise and threatening. — The king fortified Jerusalem, adorned it with splendid palaces, and built several strong frontier towns, such as Baalath or Baalbec in the north of Palestine, and Tadmor or Palmyra in Syria. All the surrounding nations paid him tribute. He himself and his court were distinguished for their uncommon magnificence. Trading vessels were sent from the ports of Eloth and Ezion-geber on the Ælanitic Gulf to Ophir (probably in southern Arabia), and his navy of Tarshish (Tartessus in Spain) made a voyage once in three years in the Mediterranean Sea. — The queen (Baalkis?) of Sheba (the modern Yemen), in Arabia, visited him, and admired his wisdom and glory. If he was pre-eminent in wisdom, he was equally distinguished by the brilliance and fertility of his poetic talents, for "he spake three thousand proverbs, and his songs were a thousand and five;" the extent of his knowledge, particularly in the department of Natural History, was equally remarkable, for "he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings, 4 ·

32, 33). — Nevertheless, his many foreign wives at last led him astray. The prophet Ahijah rent a new garment in twelve pieces, ten of which he gave to Jeroboam, who escaped Solomon's attempts to kill him, and fled to Shishak (Sesonchis) king of Egypt. Solomon died after a reign of forty years.

§ 83. *The Sacred Poetry of the Hebrews.*

Among all nations, Poetry is a daughter of Religion; but while its attention, in the progress of time, appears to be frequently, and indeed, chiefly directed among other nations to the temporal interests of life, it remains, among the Hebrews, dedicated almost exclusively to the service of the exalted parent to which it owes its birth. For religion with them was both the basis of public, and the soul of domestic life. Its presence continually depends on the presence of the revelations of God, and it appears as an echo of these, proceeding from the believing people. Poetic productions, furnished in moments of inspiration, are already found in the earliest historical records (§ 36. 4), and a still richer vein of Hebrew popular poetry is discovered in the Mosaic age, of which fragments are preserved in Num. ch. 21. But the eagle-flight of the poetic soul of Moses specially attracts our attention (Exodus, ch. 15; Deut. ch. 32 and 33). In the age of the Judges we meet with two females (Judges, ch. 5; and 1 Sam. ch. 2), who are eminent for their theocratico-poetical endowments. A "book of the wars of Jehovah" had already been commenced in the age of Moses (Num. 21 : 14), of which the "book of Jasher" (Joshua, 10 : 13; 2 Sam. 1 : 18) was probably a continuation (§ 62. 2, Obs. 2); it may have been a book of popular poetry, containing hymns of praise commemorative of theocratical heroes. The age in which Hebrew poetry flourished in the highest degree, in which its peculiar character, its depth of religious sentiment and feeling, and its theocratical inspiration and fulness are developed in the most brilliant and noble forms (probably introduced by the schools of the prophets, § 70. 1, Obs.), coincides with the age of David and Solomon. David, the man after God's own heart, is distinguished, above all the men of God in the old covenant, by depth of thought, tenderness of

feeling, warmth and strength of character, and approved theocratical piety, combined with the most varied experience, and the consciousness of his significant position, even in reference to future ages, in the development of the kingdom of God — and it is he also who excels all his cotemporaries in poetic endowments and who advanced psalmodic poetry to a degree of excellence which none could transcend. Other psalmists, richly endowed and moved by the Spirit of God, are incited by his example to furnish similar compositions, among whom Asaph and the sons of Korah are particularly distinguished. David's son, Solomon, inherited his poetical gifts, and excelled him in the variety of his poetical compositions. Of his 1005 songs, only two psalms, the seventy-second, and the one hundred and twenty-seventh, together with the Song of songs, remain; but we still have a rich treasure, derived from his 3000 proverbs, and collected in the book of Proverbs which bears his name. While he may be regarded as inferior to his father in Lyric poetry, he brought Proverbial or Gnomic poetry to such perfection, that all previous compositions of that kind were completely thrown into the shade, and he may be considered as the creator of this species of poetry. The age of Solomon also furnished in the book of Job the most perfect specimen of didactic poetry, with respect both to form and contents (§ 87), which we possess.

Obs. 1. — *The different species of Hebrew Poetry.* — The Hebrews were entirely unacquainted with Epic and Dramatic poetry; neither of these species could come forth or thrive in the theocratical soil. Epic poetry claims by its very nature the right to re-cast events that have occurred, and adapt them to the purposes of the art by the unconstrained and creative action of the imagination — such a course the theocratic poet could not possibly feel authorized to adopt. Epic poetry, besides, requires an ample and fully developed mythological system, such as the Hebrews did not possess; it designs to glorify human greatness, while the predominating and fundamental thought of the theocratic consciousness is thus expressed: "Not unto us, O Lord, not unto us, but unto thy name give glory!" (Ps. 115 : 1; see Judges, 7 : 2, and § 61. 1, Obs. 2.) The history of Israel is indeed rich in the great deeds of God, but poor in great deeds of earthly heroes. The heroes of the old covenant were heroes in faith, in obedience, in humility; they were strong only by the power of God, and

glorious only as instruments in the hands of the Lord. — Still less favorable were the circumstances of the Hebrews to the rise of the Drama, for not only did they not possess epic poetry, the existence of which it assumes as a necessary condition of its own appearance, but they were, moreover, entirely strangers to those feasts of Bacchus, and popular festivals and games, which promoted the rise and cultivation of this species of poetry among the Greeks, to whom exclusively the origin of the drama is to be ascribed. Hebrew poetry, on the contrary, could receive its materials or subjects from the same source alone from which it derived its origin and successive impulses, — from the region of divine revelation. While the poet was absorbed by these communications, "he could only, on the one hand, give language to the impressions which they made on his heart and mind, in the lyric form of religious feeling, or, on the other, adapt these impressions to the varied relations, conditions and problems of life on earth, for the purpose of conveying instruction to others, extending religious knowledge, and inculcating those moral duties which the Law prescribed. In this manner two kinds of poetry were formed, the Lyric and the Didactic." To the former belong the Psalms, the Song of Solomon, and the Lamentations; to the latter, Proverbs, Job and Ecclesiastes. Easy transitions, however, from one to the other of these two kinds, occur in several of the above-named poetic compositions, particularly in many of the Psalms, and in the book of Job. Prophetic Poetry, which is the recipient of divine revelations, and the medium through which they are communicated, is essentially didactic in its nature, but it, nevertheless, frequently bears a lyric character, and becomes sublime.

Obs. 2. — *The Form of Poetic Compositions among the Hebrews.* — It is essential to poetry that it should appear in the form of verse. The Hebrews did not, however, employ measures, rhythm, or rhyme for this purpose, but adopted in their poetic compositions a form or style peculiarly their own, denominated Parallelism; a complete verse, constructed in this form, consists of two members so strictly conformed to each other, that almost every word of the one corresponds to a kindred word of the other. These parallel members either contain the same sentiment, merely expressed in different terms, as, for instance, Ps. 19 : 1, or they are antithetic, involving an opposition of terms and sentiments, as in Prov. 10 : 1 or 7, or they contain a sentiment and an image of it, as in Prov. 27 : 3, or they are gradational, as Ps. 1 : 1, &c. When the resources of Hebrew poetry were more fully developed, the employment of this parallelism was marked both by greater freedom and variety, and also by greater precision

and compactness. — In addition to this form of verse, many poetic productions in the Old Testament are presented as stanzas; those in which the stanzaic character appears, as in many of the Psalms, were unquestionably prepared in reference to a musical accompaniment.

§ 84. *The Psalms.*

1. The richest and most brilliant gems of sacred Lyric poetry which we possess, are found in the Book of Psalms. It was not till the age of David and Solomon had arrived, that the highest order of poetic talent was developed, and the most varied and perfect psalmodical compositions were furnished. Of the sacred songs belonging to an earlier period, only one, the "Prayer of Moses" or Ps. 90, is contained in the Psalter. Seventy-three of the Psalms are assigned by their titles to David, who is unequalled as a psalmist. Others who became eminent after him, and who proceeded from the schools of singers which he established, are, chiefly: Asaph, Heman, Jeduthun and the sons of Korah. Only two psalms bear the name of Solomon (§ 83). To the decline of religious life after the division of the kingdom, may be ascribed the small number (about nine), of such poems composed after that event, for the inspired men who then appeared, employed almost exclusively the language of prophecy. Psalmodical poetry, however, received a new impulse during the period of the Babylonian captivity, including the time which immediately preceded and followed it, since the number of Psalms belonging to it amounts to forty-six. The last momentous occasion which encouraged the people to sing a new song unto the Lord, namely the completion of the walls of Jerusalem under Nehemiah, constituted the era after which the voices both of the psalmodic poet and of the prophet ceased to be heard.

Obs. — Many of the Psalms are furnished with inscriptions, of which some name the respective authors, and occasionally indicate the historical circumstances that suggested the composition of them, while others contain intimations respecting the musical accompaniment; to the latter the unintelligible inscriptions of the following psalms specially belong: Ps. 9; 22; 45; 56; 60; 75; 80. No imperative necessity exists for doubting the genuineness or reliableness of the inscriptions. The word *Selah*, which frequently occurs in the

Psalms, is undoubtedly a musical term. Many consider it to be equivalent to the word *pause*, and the Greek version renders it by διάψαλμα, *interlude*. According to the most probable conjecture, this word indicated the time when the notes of the trumpets of the priests should begin to accompany the vocal music of the singers of the psalms, and the music of the stringed instruments on which the Levites performed. This conjecture derives strong confirmation from the circumstance that the word Selah occurs in those passages alone, in which the poet gives utterance to the deepest feelings of the heart, expresses the liveliest hopes and desires, or pours out the most mournful complaints; compare Num. 10 : 10; 1 Chron. 16 : 4–7, and 37–42. — The Psalms may be classified according to their subjects, for they consist of hymns of praise and thanksgiving, hymns of complaints (penitential), and didactic hymns. Ps. 6; 32; 38; 51; 102; 130 and 143, are the Penitential Psalms.—The entire number of the Psalms, consisting of 150, is divided, like the writings of the Law, into five books. The first three books, extending to the end of the eighty-ninth psalm, consist, principally, of those which were composed by David and his school of singers; the last two contain productions of the same authors, which had been omitted in the former, and also those which belong to a later period. Fifteen of the psalms, from Ps. 120 to Ps. 134, bear the title of "Pilgrimage songs" (*canticum graduum*, English version—*Songs of degrees*), which indicates that they were intended for the regular festival journeys of the people to the temple in Jerusalem. — Several of the psalms are ascribed to an Asaph, who was probably a great-grandson of the eminent singer known by the same name.

2. The inestimable value which the Psalms possess, they owe to the circumstance that they reveal the power and depth of the spiritual life of believers under the old covenant, and thus open to us an inexhaustible source of consolation and admonition, of encouragement and strength, suited to our own spiritual life. For the inner life of the men of God who composed them, is so varied and so abundant in experience, temptation and consolation, and their views of their own life and of the dealings of God with believers are derived from the Spirit of God with such clearness, that their representations of themselves, of the world and of God, have become a type and mirror adapted to all times, to all circumstances, and to all conditions of men. Luther could indeed, with perfect justice, remark concerning the Psalms: "Thou

readest through them the hearts of all the saints; and hence the Psalter is the manual of all the saints, for each finds in it, in whatever circumstances he is placed, psalms and words so well adapted to his condition, and so fully according with his feelings, that they seem to have been thus composed for his own sake, insomuch that he cannot find, or even wish to find, any words that are better suited to his case." The Psalms are, however, pre-eminently adapted to the immediate wants of those who are receiving instruction in the school of affliction.

Obs. — In reference to the *Imprecatory* psalms, as they have been termed (such as Ps. 35; 52; 58: 59; 109; 137), in which the desire is sometimes expressed, that the vengeance of God might destroy in the most awful manner, the enemies of the kingdom of God and of individual representatives of it, the following considerations claim attention. 1. In the New Testament also similar expressions occur (2 Tim. 4 : 14; Acts 8 : 20; 23 : 3; Rev. 6 : 10; Matt. 11 : 20, &c.; 23 : 13, &c). — 2. The vengeance which God takes on hardened and impious men is *necessary*, for divine justice demands it, and is *salutary*, for it leads to the victory and perfect establishment of the kingdom of God (Heb. 10 : 27, 31; 12 : 29; Rom. 2 : 5; Matt. 25 : 41, &c.). — 3. Hence, any dissatisfaction in reference to this vengeance, is really dissatisfaction in reference to the being and will of God, and criminal indifference towards the kingdom of God.— 4. The desire to see God take vengeance on any one, deserves our reprobation, in the following cases only: When it arises in an individual, not in consequence of an outrage offered to the honor of God, but of a personal injury inflicted on himself; *or*, when the progress of the kingdom of God is not its sole aim, but when self-interest has also tended to produce it; *or*, when love, ardently desiring the salvation of all men, is wanting; *or*, finally, when it does not refer exclusively to those, whose case is hopeless, and for whom the apostle does *not* say that we should pray (1 John 5 : 16).—5. Nearly all of the imprecatory psalms were furnished by David; but, that he was not governed by unworthy and revengeful feelings, is demonstrated by his conduct towards Saul (1 Sam. 24 : 26), Shimei (2 Sam. 16 : 10,) &c.; and that any sudden impulse to seek revenge was promptly subdued in him, even by a gentle appeal to his conscience, is seen in the case of Nabal (1 Sam. 25 : 13, 24, 32, &c.). Such feelings of revenge could, least of all, have existed in his soul during those most solemn seasons, in which he composed his psalms by divine inspiration; such vindictive feelings are, indeed, condemned in the most

emphatic manner, in other psalms, as for instance, Ps. 7 4, 5 (with which his lamentation over Saul deserves to be compared, 2 Sam. 1 : 19, &c.); and in many passages of the Old Testament elsewhere, similar expressions, condemning revenge, occur, as, Job 31 : 29; Prov. 20 : 22; 24 : 17, 18, 29; 25 : 21. With these may be compared the positive prohibition of revenge, and the command to show kindness to an enemy, which the Law already contains (Exodus 23 : 4, 5; Lev. 19 : 18). — 6. In nearly all of the imprecatory psalms, the imprecation does not refer to particular personal enemies, but to the enemies of God and of his people in general; it is not aimed at hostile persons concretely, but, abstractly, at those who entertain hostile sentiments; it is directed against the sin, not the sinner, against the crime, not the criminal. — 7. It is, generally, not the poet himself, whose injuries and persecutions demand revenge, but the ideal person of the righteous man who suffers — the ideal portraiture, of which the most perfect view is given, in Ps. 22, and Isaiah ch. 53, and which appeared in real life in Christ. — 8. Nevertheless, the circumstance should not be overlooked, that these psalms belong to the old covenant, which is still defective and not designed to be a permanent model (see Luke 9 : 54, &c., and § 94. 2, Obs. 2). — 9. On the other hand, they contain a very salutary antidote against the religious sentimentality and feebleness of the present times, against the prevailing lax views of sin and holiness, &c.

3. With all their excellencies, the Psalms, like the Old Testament in general, furnish only incomplete views of the divine plan of salvation. Their doctrines and ethics are founded on the revelations given in the Pentateuch, and afterwards more fully developed in history and prophecy. They certainly indicate a progress in knowledge; but this progress consists, not in the addition of new matter derived from revelation, but in a further development, and in deeper and clearer views of the matter already given, as the Messianic psalms, in particular, plainly show. The representations which these contain do not, in fact, give additional extent to the fundamental promises in Gen. 12 : 3 (§ 24. 1, Obs. 2), and in 2 Sam. 7 : 12–16 (§ 76). The poet does not, like the prophets, furnish new words and revelations of God, but testimony respecting the views which his own mind, enlightened by the Spirit of God, has taken of the promises hitherto made; the result is, that these promises are now placed in a new light, and acquire greater distinctness and expansion

Some of the Psalms are *directly* Messianic (prophetical), the believing and divinely-inspired mind intentionally begins with the theme furnished by the words and promise in 2 Sam. ch. 7, and ponders and develops it; besides these, we meet with psalms which are *typically* Messianic; in these, the sacred poet refers to the present experience, circumstances, feelings and hopes of himself or of others: but, entertaining a view or a presentiment of the significance and importance of all these in regard to the development of the kingdom of God, and, impelled by the Spirit of prophecy, he portrays, more or less consciously, the future Messiah, in whom all these circumstances will be manifested in their archetypal and complete form. The line of demarkation between these two kinds of psalms, is not, however, always distinctly drawn, since the typical and the direct prophetical materials frequently coalesce.

Obs.—Of the *prophetical* Messianic psalms, all of which are founded on 2 Sam. ch. 7, the following are the most important. Ps. 2 presents the vast scene in which the Son of David appears as the Redeemer and the Judge; "Thou art my Son; this day have I begotten thee" (v. 7). "Kiss the Son, lest he be angry, and ye perish from the way" (v. 12).—Ps. 110 describes the eternal kingdom and priesthood of the Messiah; "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod (sceptre) of thy strength out of Zion: rule thou in the midst of thine enemies" (v. 1, 2). "The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek" (v. 4).—Ps. 72 describes the Messiah as the Prince of peace, prefigured by Solomon whose reign is peaceful; this psalm is already found on the boundary between the prophetic and typical psalms.—Ps. 45 is in the same position; it is a song of praise for the wedding-day of a king unto whom no one is like. It may have been composed on the occasion of the marriage of Solomon; the whole description, however, is so lofty and significant, that we are compelled to admit that the poet consciously and designedly looked beyond the present imperfect and prefigurative occasion, and intended to describe the marriage of the future Son of David, of Messiah the "King," and the "King's daughter," or, Israel with the "virgins her companions that follow her," that is, the heathen nations (v. 13, 14). "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty" (v. 2, 3). "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God hath anointed thee with the oil of gladness" (v. 6, 7). — Among the *typical* Messianic psalms, Ps. 22 is the most remarkable. David, the poet, is meditating upon his own sufferings, and the blessed fruits which they produced for him and for the kingdom of God; he is then impelled by the Spirit of God which animates him, to describe other sufferings, infinitely higher, far more significant and more blessed than his own. He was, unquestionably, guided by the presentiment that the path of sufferings which conducted him to glory, would also conduct the promised eternal heir of his throne to glory, and, further, that even as the glory of the latter would be incomparably higher than his own, so too the sufferings of the latter would be incomparably deeper and more intense. "My God, my God, why hast thou forsaken me?" (v. 1). "I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him" (v. 6–8). "I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture" (v. 17, 18). "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee" (v. 22). "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee" (v. 27).* Compare Isaiah ch. 53, in which passage the views, which first meet us here, are fully expanded.

§ 85. *The Book of Proverbs.*

The collection of Scriptural proverbs transmitted to us, and called "the Proverbs of Solomon" (Proverbia, παροιμίαι), contains about 500 short and expressive sayings (maxims, gnomes, Heb. *mashal*), in the form of poetry, — "apples of gold in pictures of

* Objections which are not without weight have been made to the passage in v. 16, as it stands in Luther's [German, and in the authorized English] version, viz. "They pierced my hands and my feet." The following has been proposed as, probably, a more accurate version: "Dogs have compassed me: the assembly of the wicked have enclosed me, *as the lion* my hands and my feet."

silver." (ch. 25 : 11. It is inappropriate to term them merely *Proverbs,* as they are by no means national or popular sayings, to which popular wit or prevailing opinions may have incidentally given birth; the latter often express thoughts which are remarkably deep or pointed, it is true, but they as often present nothing but the unsanctified and crude moral principles and the worldly wisdom of popular life. We find in those before us, on the contrary, the aphorisms of particular sages, who set forth fundamental principles on which the true wisdom of life is established, and which are adapted to promote the moral and religious culture of the people. Other nations also have possessed poets who adopted the sententious style, but the essential difference between them and the Hebrew sages, is found in the circumstance that the latter derive their views primarily from an objective divine revelation, the truths of which they apply to the various relations and circumstances of life; and, further, that their own deep meditations, and the influence of the same Spirit from which that revelation itself proceeded, ultimately furnish truly sanctified precepts of wisdom suited to the purposes of life. If David is the first and most successful writer of psalmodical poetry, Solomon is, on the other hand, the first and most successful writer of proverbial poetry, and by far the largest portion of the remains of this style of composition which we possess, is undoubtedly furnished by him.

Obs. — The book of Proverbs consists, as the different titles indicate, of several independent collections. The first nine chapters constitute a complete whole, of a general character, chiefly occupied with the praise of wisdom. With the tenth chapter, another collection commences, entitled "The proverbs of Solomon." The third, contained in ch. 25–29, commences with the words: "These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." These collections, accordingly, contain no proverbs except those of Solomon, and were formed at different periods. The proverbs of another sage, named Agur, are given in the thirtieth chapter; the next chapter begins with "the words of king Lemuel, the prophecy that his mother taught him," and concludes, v. 10–31, with an alphabetical poem, containing the praises of a virtuous woman. (Lemuel is an assumed name, equivalent to *devoted to God.* Agur may have also written this concluding chapter.)

§ 86. *The Song of Solomon, or Canticles.*

This uncommonly beautiful, tender and truly poetical composition bears the title of "The Song of songs, which is Solomon's," that is, the most beautiful of all his songs. It owes its name not only to its great poetical excellence, but also, in a pre-eminent degree, to the depth and manifold applicability of the sentiments which it contains. It is the lyric out-pouring of two loving hearts — of king Solomon, and of an engaging shepherdess, named Shulamith, and presents an ideal of indescribably tender, pure, ethereal, and nevertheless, of ardent love. The whole bearing of the poem, its admission into the number of the sacred writings of the old covenant, and the analogy found between its sentiments and forms of expression and those occurring in other portions of the Old Testament, establish the following conclusions: that, according to the intention of the writer, and agreeably to the unanimous declarations of the ancient Hebrews, this book does not consist of an erotic poem of an ordinary kind, but, on the contrary, presents a scene of earthly but pure love, as an image of the relation subsisting between the Lord and his Church, as his bride. (Hosea 2 : 19, 20.) In accordance with the lyric character of the poem, we are at once introduced into the midst of the history of the development of this divine love. Hence, the various alienations and approximations or varying phases of tender love, leading ultimately to a perfect union, are here described, not in the form of a history regularly completed according to the succession of events, but in a selection of particular scenes of special significance. Solomon, the beloved, the chiefest among ten thousand, is *the Lord;* the Bride, whose name is derived from his own (*Shulamith*, from Solomon, Hebrew form, *Shelomoh*), is not, primarily, the individual soul, but *the Church* or congregation of the Lord, and the Song is only in so far applicable to the former, as the individual soul, like a mirror, reflects the image of the whole Church.

Obs.—The considerations which justify, and, indeed, imperatively demand an allegorical interpretation of this poem, are, principally, the following: — (1.) The native soil of all the poetic compositions

of the Hebrews, is religion, namely, the theocracy. (2.) Bridal and nuptial terms, intended to describe the relation of the Lord to his Church, continually occur in the Old and New Testaments, sometimes employed in an indefinite manner, and sometimes with full details. (See, for instance, Jer. 2 : 2; Hos. 2 : 19, 20; Isa. 54 : 5; 62 : 4, 5; Ezek. 16 : 8–14; John 3 : 29; Matt. 9 : 15; 2 Cor. 11 : 2; Eph. 5 : 25–27; Rev. 19 : 7; 21 : 2; 22 : 17, &c.) (3.) A direct and literal application of the details, in the interpretation of the poem, cannot be sustained. The images which are employed, would often be very inappropriate and awkward (as 6 : 4; 8 : 5, &c.), unless another ideal existed in the recesses of the soul of the poet, to which they are better suited; easy transitions from the sign to the thing signified, often occur, &c. (4.) This poem was regarded in the earliest times already, and, in particular, by those who fixed the Canon, as an allegory, &c.—The forty-fifth psalm is analogous to it.

§ 87. *The Book of Job.*

The book of Job is occupied in solving a problem which deeply interested the theocratical mind: it investigates the relation or connection between the afflictions of the righteous and the justice of God. As a poetic composition, it claims the highest rank. The topics which it selects, and which it illustrates as fully as that era of revelation admitted, are the following: the connection between sin and misery; the nature of divine retribution, and the divine mode of educating man; the necessity of adopting, in the kingdom of God, the fundamental law, that the path to greatness and glory should always lead through humiliation and affliction as a preparatory discipline. It also gives prominence to the problem of the righteous man who suffers affliction, of which both the complete sketch and the solution are prophetically exhibited in Ps. 22 and Isa. ch. 53, and the actual solution of which, on Golgotha, brought salvation to the whole human race. — The poet employs, as the foundation of the whole work, the ancient tradition of the accumulated misfortunes of a devout nomadic prince, named Job (see Ezek. 14 : 14, 20, in which chapter Job, Noah and Daniel, are extolled as models of human righteousness). The book consists of three parts: the prologue (ch. 1, 2); the dialogue (ch. 3–41); and the epilogue (ch. 42). The prologue and epilogue are written in prose, the former fur-

nishing an introduction of the whole, and the latter relating the issue. The remaining portion, constituting the body of the work, is written in poetry, in the form of a dialogue; the main subject is first viewed in the light of reason, and then decided by the interposition and words of the Lord. — The composition of the book, in point of time, has been assigned by many to the age of Moses, or to one still earlier, and some have even designated Moses himself as the author. These views are confirmed, as it has been alleged, by the patriarchal aspect of the persons and circumstances described in the book, and by the absence of any reference to the Law and the theocracy. The great abilities of the poet, however, who was able to reproduce the language and circumstances of that early age with entire success, easily account for these features. On the other hand, the language and style, the great intelligence and highly cultivated mind of the author, his acquaintance with other countries, the highly developed form of the poetry, the design and tendency of the matter, &c., conclusively show, that the poem belongs to the most flourishing period of the Hebrew state, with respect to public affairs, popular life, and the state of the arts and sciences, and that it was, consequently, composed during the age of Solomon.

Obs. 1. — The contents of the poem are the following: Job, a nomadic prince in the land of Uz (north-east of the mountains of Edom), is wealthy, enjoys the blessing of the Lord, and is highly esteemed by men. Satan, the accuser (Rev. 12 : 10), endeavors to render his uprightness suspicious in the eyes of God. The Lord designs to convince the accuser that, in this case also, his plans will fail; he likewise intends to prove Job, and cleanse his heart, in which a refined self-love, together with self-righteousness and self-confidence still dwelt, sustained by a course of prosperity. He consequently permits the accuser to take the lives of Job's sons and daughters, and to destroy all his possessions. After messengers of evil tidings had appeared in rapid succession, Job, nevertheless, said: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Satan now obtains permission to touch Job's person, but not to destroy his life. The terrible disease termed elephantiasis (the most horrible species of the leprosy), covered Job's body with sore boils from the sole of his foot unto the crown of his head; even his wife mocks him on account of his integrity, and tells him to re-

nounce God. But he says: "Shall we receive good at the hand of God, and shall we not receive evil?" In all this did not Job sin with his lips. Three friends visit him, named Eliphaz, Bildad and Zophar; they had intended to speak words of comfort, but when they approach and see his utter wretchedness, they are speechless. After seven days of painful silence, Job opens his mouth and curses the day of his birth. His friends feel impelled to contradict him; they desire to justify God, and proceed to accuse Job of secret sins and base hypocrisy. Job is conscious that *such* accusations are unjust, and, provoked by the injudicious zeal of his friends, he even begins to contend with God. Thus his secret self-love and self-righteousness, which are to be overcome, are plainly revealed; nevertheless, his trust in God and his righteousness still predominate. On more than one occasion a gleam of truth irradiates his soul, and conducts him nearer to the true solution of the problem. His friends are at length silenced, and he remains the last speaker. Another interlocutor, named Elihu, now comes forward (ch. 32), whom the reverence due to age had hitherto restrained, but whom the impetuosity of youth no longer allowed to suppress his own clearer views. His wrath was kindled against the three friends, on account of their unskilful defence of God, and their unjust condemnation of Job, and also against Job, who declared himself to be pure and guiltless in the presence of God. The leading principle developed in his argumentation, which essentially furnishes a solution of the problem, as far as man is able to fathom it, is the following: that the afflictions of the righteous are not necessarily or absolutely an indication of divine wrath, but much rather of his chastening, disciplinary and purifying grace, and are designed to convince them of subtile and deeply-hidden sins, and to heal them. Job is silent, for he is already subdued by human wisdom. At the conclusion of the address of Elihu, the Lord himself appears in a whirlwind, and completes the work of humbling Job, who had attempted to contend with God. "Gird up now thy loins like a man;" he says, "for I will demand of thee, and answer thou me." And his questions, which refer only to the most obvious of his ways and wonders in nature, nevertheless put all human wisdom to shame. With how much less propriety may that wisdom presume to judge the wonderful ways of his justice and grace among men! Job repents and condemns himself alone. The Lord rebukes the folly of the three friends, acquits Job of the charges which they had made against him, and restores to him twofold all that he had lost.

Obs. 2.— The book of Job is not an ordinary theodicy, intended

to justify God in reference to the existence in this world of the misery and the evils, which often oppress the righteous, while the wicked appear to be spared. It rather ascribes these to the creature in heaven and on earth, and suppresses the whole question, as far as idle curiosity asks for an answer, by furnishing the evidence of the short-sightedness of man. The three friends devise a theodicy which puts them to shame in the end. Diseases, death and misery, entered the world by sin; all men are sinners, and even the most righteous among them cannot complain, although accumulated temporal afflictions may overwhelm them, for they have deserved still more severe chastisements. The error of Job's friends consisted in the inference which they drew, that he was a greater sinner than other men, because he suffered afflictions which were unusually severe. Their sin consisted in their belief that, in comparison with Job, they were pure themselves, because they were exempted from similar calamities, while in truth, they were, like all men, worthy of the same curse. Affliction is the punishment and curse of unbelief, but is the chastisement and the blessing appropriated to faith, and, in the hands of God, the means of disciplining and purifying the soul.

SIXTH PERIOD.

FROM THE BUILDING OF THE TEMPLE TO THE CESSATION OF PROPHECY.

(A period of about 600 years.)

§ 88. *Characteristic Features of this Period.*

1. In consequence of David's victories, the theocratic state had attained the whole extent which God had originally assigned to it. It did not maintain its lofty position; the faults which the kings and the people committed, caused it henceforth to approach its dissolution. The latter portion of the reign of Solomon already contained all the germs of the subsequent decay and ruin. His kingdom was divided, and the two independent kingdoms which succeeded, assumed a hostile attitude towards each other; alliances and wars with other nations, both equally ungodly, then followed; and, above all, the tendency to renounce Jehovah and to establish worship in high places, the worship of calves, and the worship of nature, continually gained strength. The inward vigor of the

state was necessarily impaired by the operation of these causes, and the divine judgment, which was long delayed, but which was unerring and sure, ultimately overwhelmed the state and abandoned it as a prey to the heathen. Numerous prophets, full of courage and holy zeal, endeavored to counteract the untheocratic degeneracy of the kings and the people, but their labors produced no permanent results (§ 99).

Obs. — The worship offered in high places (as the worship of Jehovah) was a wilful and untheocratic renewal of the patriarchal forms. These were appropriate in the earliest ages, for the elevation, hill or high place, is an altar of nature; but in this more advanced period, when the kingdom of God had been already further developed, such worship was a sinful opposition to the divinely-appointed worship at the tabernacle, and the temple. This worship in high places possibly received a new impulse after David's days, originating in a spirit of hostility towards the temple of Solomon. It appears, however, in a less unfavorable aspect in the kingdom of Israel than in the kingdom of Judah. In the former, it might be regarded with indulgence and even approbation, since the interest of the people in the temple had been politically destroyed. Israel was, indeed, brought back, by the violent measures of Jeroboam, to the original position of the patriarchs with respect to the public worship of God; eminent prophets, accordingly, in the kingdom of Israel, like Elijah and Elisha, worshipped in high places. — The worship of calves, which had once been seen in the wilderness, but which was suppressed by the vigorous measures of Moses, was designed to be a worship of Jehovah, but assumed a form allied to the Egyptian mode of adoring animals; its ungodly character appears in its transgression of the commandment: "Thou shalt not make unto thee any graven image, or any likeness, &c." (Exodus 20 : 4.) — For the worship of nature, see § 64. 2, Obs. 1.

2. The worship peculiar to the Old Testament appeared in its most perfect form, when the Temple was completed. But Prophecy now passes beyond the sphere of this worship, and indicates that the present particular and symbolic form of the kingdom of God will necessarily undergo a change and become a universal form, presenting the reality announced by any previous symbol; thus Prophecy leads by preparatory steps to the dissolution of the form of the Old Testament worship, and to the ful

filment of its (typical) contents. Although Prophecy had hitherto been characterized merely by zeal for the Law and its worship, and seemed to be simply *the successor of Moses* in the order of time, it began, in this period, to pass beyond the boundaries which Moses had reached, and enlarged and developed the work which he had commenced; it now appears, consequently, rather as *the harbinger of Christ*, who fulfilled all that was old, made it new, and completed a work that endures forever. In this manner the conception of the Messiah became fully distinct, and acquired a complete form. Prophecy continually furnished new views of the image of the promised Son of David, and the more gloomy the scene became which the times exhibited, the more earnestly did faith look forward to the future fulfilment of the Law and Prophecy.

Obs. — The following list of the kings of Judah and Israel may serve to give additional distinctness to the history of this period, in its chronological and synchronal aspects. The years indicate the commencement of the reign of each of the kings.

Kingdom of Judah.	Year before Christ	Kingdom of Israel.	Kingdom of Judah.	Year before Christ	Kingdom of Israel.
1. Rehoboam,	975	1. *Jeroboam*,	10. *Uzziah* (Azariah),	810	———
2. Abijah (Abijam),	957	———	———	783	Anarchy,
3. *Asa*,	955	———	———	772	14. Zachariah,
———	954	2. Nadab,	———	771	15. *Shallum*,
———	952	3. *Baasha*,	———	771	16. *Menahem*,
———	930	4. Elah,	———	760	17. Pekahiah,
———	929	5. *Zimri*,	———	759	18. *Pekah*,
———	929	6. *Omri*,	11. *Jotham*,	758	———
———	918	7. Ahab,	12. Ahaz,	742	———
4. *Jehoshaphat*,	914	———	———	739	Anarchy,
———	897	8. Ahaziah,	———	730	19. *Hoshea*,
———	896	9. Jehoram (Joram),	13. *Hezekiah*,	727	———
5. Jehoram,	889	———	———	722	Overthrow of the kingdom.
6. Ahaziah,	884	———	14. Manasseh,	696	
7. (Athaliah),	883	10. *Jehu*,	15. Amon,	641	
8. Joash (Jehoash),	877	———	16. *Josiah*,	639	
———	856	11. Jehoahaz,	17. Jehoahaz,	609	
———	840	12. Jehoash (Joash),	18. Jehoiakim,	608	
		———	19. Jehoiachin,	599	
9. *Amaziah*,	838		20. Zedekiah,	598	
———	824	13. Jeroboam II.	Overthrow of the kingdom,	588	

The memory may be assisted by attention to the following chronological points: Division of the kingdom, 975 years before Christ;—

Jehosaphat and Ahab, about 900;—Jehu and Athaliah, about 888;—Jeroboam II. and Uzziah (and those prophets whose writings still remain as witnesses of their labors) about 800;—Hezekiah, and the overthrow of the kingdom of Israel, 722; overthrow of the kingdom of Judah, 588.—In the column of the kings of Judah, the names of those who entertained theocratical sentiments, are printed in Italic letters; in the column of the kings of Israel, the names of those with whom the successive Israelitish dynasties began, are similarly distinguished.

§ 89. *Connection of the History of Israel and of the Cotemporaneous Pagan Kingdoms.*

1. The history of the children of Israel begins to assume a new character; their connection with heathen nations acquires greater prominence, and becomes more ominous, than at any former period. The efforts of the pagan monarchies to gain universal empire are more plainly made, and become more comprehensive, as time advances. The land of Israel, in the centre of the commerce and political movements of the world, and partially exposed to the assaults of the great powers both of Asia and Africa, which contend with each other for universal dominion, is regarded by the latter with covetous eyes. In proportion as the chosen people become unmindful of their own peculiar vocation, and conform to the practices of pagans, they are involved in the disputes of hostile monarchs, and cannot escape an overthrow, for Israel's strength had hitherto consisted in its seclusion from the world. Thus, by a natural course of development, the kingdoms of the world become the rod with which God chastises the people who had become unfaithful to their divine calling. It is not merely the military power of these kingdoms, but also the hand of God, which opens pathways over seas and through deserts, across mountains and deep valleys, by which their armies can reach the very heart of the holy land, although its position and natural features had seemed to secure it from invasion.

2. Nevertheless, the arrogance of these pagans, and their contempt of Jehovah, the God of Israel, do not remain unpunished; Divine justice overtakes the guilty. The kingdoms of the world successively rise, violate the sanctuary of God, and are over-

thrown, as soon as the designs of God are fulfilled. The words which God had spoken to Abraham (§ 24. 1, Obs. 3), still retain their efficacy: "I will curse him that curseth thee." (Gen. 12 : 3.) Even as in earlier ages the curse had descended on Egypt, Amalek, Edom, Moab and Ammon, which these desired to bring upon the people of God, so, too, Assyrian, Chaldean, Persian, Greek and Roman oppressors are successively prostrated; while *that* kingdom proceeds from the midst of the despised and oppressed people of Israel, which the God of heaven sets up, and which shall stand for ever. (Dan. 2 : 44; § 107. 1.) — Israel, although often transgressing, yet always remaining the people of God until its final rejection, was, as a people, a stone of stumbling to ancient nations, even as Christ is to the nations of modern times; and, in a certain sense, the words may be applied to Israel also: "Whosoever shall fall on this stone, shall be broken." (Matt. 21 : 44.)

Obs.—For the purpose of avoiding any interruptions in relating afterwards the history of this period, we insert here a very brief historical sketch of those kingdoms of the world, with which the people of God came in contact during this period.

I. The first earthly kingdom which God employed, during this period, as a rod for chastising his people, was Syria, the capital of which was Damascus. This city had been taken and garrisoned by David; during Solomon's reign, however, an independent kingdom was again established here under Rezon (1 Kings 11 : 24), whose descendant, Ben-hadad I., in consideration of vast treasures which Asa gave him, turned his arms against Baasha, king of Israel, and inflicted serious injuries on him. Hostilities continued between the latter kingdom and Syria. Ben-hadad I. was succeeded by his son Ben-hadad II., who was murdered by the usurper Hazael. The latter severely afflicted Israel, and conquered the whole of the east-Jordanic territory. His son, Ben-hadad III., was repeatedly defeated by the Israelitish kings Jehoash and Jeroboam II., and was compelled to relinquish all the land which his predecessors had conquered. At a later period, the two states, under Pekah of Israel and Rezin of Damascus, form an alliance against Ahaz of Judah. This alliance led to the ruin of the Syrian king, for Ahaz invoked the aid of Tiglath-pileser, king of Assyria, who carried the inhabitants of Syria captive to Assyria, and attached the country to his own territories.

II. The Lord provided a still heavier rod for the chastisement of his people, when he employed the far more powerful Assyrian monarchy. Assyria was a colony of Babel (Gen. 10 : 10, 11); during its most flourishing period, it included the whole region watered by the Euphrates and the Tigris; Nineveh, the metropolis, lay on the eastern side of the Tigris. The history of this kingdom is very obscure, and attended with great difficulties; we can scarcely hope that the contradictions which occur in the accounts given of it by different writers will ever be fully reconciled. Those which are furnished by the Old Testament embrace a very short period, and occur only at intervals, but they alone are perfectly reliable. The first Assyrian king who is connected with the history of Israel is Pul, to whom Menahem became tributary. Tiglath-pileser carried the inhabitants of Syria and Northern Palestine captive to Assyria. Shalmanezer completed the destruction of the kingdom of Israel, and carried away the remnant of the people. Sennacherib, on his march to Egypt, besieged Jerusalem during the reign of Hezekiah. Esarhaddon, his son and successor, carried Manasseh captive to Babylon.—The list of Assyrian kings, according to the Greek historians, commences with Ninus, and closes as early as the year 800 before Christ, with Sardanapalus; in consequence of the revolt of two of his officers, Arbaces, governor of Media, and Belesis, governor of Babylon, he gathered around him all his women and treasures in a palace, which he set on fire, and thus perished. In order to reconcile these accounts with those contained in the Scriptures, many historians have assumed that a second or new Assyrian empire arose, which, after a subjection to Media of short duration, acquired independence under the kings mentioned in the Bible, but which was finally destroyed by Cyaxares of Media, and Nabopolassar of Babylon, about 625 years before Christ.

III. The third earthly monarchy by which the people of God were chastised and humbled, was the vast Babylonian empire. Babylonia had originally founded Assyria, but afterwards appears as a province of the latter empire, at an early period. After the death of Sardanapalus, Belesis, the Babylonian governor, acquired for the country an independence to which the new Assyrian empire soon put an end. The Babylonian Nabonassar, from whom a new era (the year 747 before Christ) derives its name, restored the independence of the country. In the year 713, the Babylonian king Berodach-baladan sent ambassadors to Hezekiah king of Judah, and established friendly relations with him. During the reign of Manasseh, Esarhaddon, the Assyrian king, appears as the ruler of Babylon; the

empire of Assyria, nevertheless, was rapidly approaching its fall Nabopolassar, the governor of Babylon, became an independent king in the year 625, and was the founder of the new Babylonian and Chaldean dynasty, which acquired vast sway. His son, Nebuchadnezzar, who destroyed the kingdom of Judah, raised the power of this empire to a stupendous height, but its dissolution was equally rapid; the interval between the year 562, in which he died, and the destruction of his empire by the Medes and Persians, did not exceed twenty-three years. Nebuchadnezzar's son, Evil-merodach (Belshazzar? see § 107. 3, Obs.), was murdered, after a reign of two years, by his sister's husband, Neriglissor (Darius the Mede?); and the latter lost his life, four years afterwards, in a battle between his army and the army of Cyrus. His son Laborosoarchod lost his life after a reign of only nine months, in consequence of a conspiracy against him, which enabled a Babylonian named Naboned to ascend the throne. The Chaldean monarchy ended with him, in the year 539.

Note. — When the Scriptural accounts are compared with those of Greek writers, it frequently occurs that the names of Chaldean, Median and Persian kings do not correspond. This result may be explained partly by the circumstance that oriental names are corrupted or changed when pronounced by the Greeks, and partly by the circumstance that these royal names are rather distinctive titles of honor than personal names, and that titles are often accumulated in the case of a single person, according to the oriental usage.

IV. The influence of Egypt on the kingdoms of Judah and Israel, as far as any connection existed between them, was less important than in the former case, but nevertheless also hastened their ruin. After the departure of the Israelites from Egypt, no intercourse existed between the two nations until the reign of Solomon, who married an Egyptian princess. This friendly relation between Judah and Egypt was probably interrupted by the appearance of a new dynasty in the latter kingdom. Jeroboam fled to the Egyptian king Shishak (Sesonchis), who even came up against Jerusalem during the reign of Rehoboam, and plundered the city. Egypt made fruitless efforts to repress the growing power of the Asiatic kingdoms, and even the kingdoms of Israel and Judah supposed that the adoption of the course of policy which Egypt pursued would secure them against the same adversaries, although the prophets protested in the most positive manner against an alliance with Egypt (as, Isai. ch. 30 and 31, &c). Hosea, the last king of Israel, made an alliance with king So (Sabaco?), the first king of the Ethiopian dynasty,

which had obtained possession of Egypt; this alliance resulted in the overthrow of Israel by Shalmaneser. Sennacherib conducted an expedition against Egypt, and, on the march, besieged Jerusalem, during the reign of Hezekiah; he was, however, compelled to return, not only in consequence of the tidings which were received that Tirhakah (Tarakus), the third king of the Ethiopian dynasty, was approaching with a powerful army, but also on account of a plague, which destroyed his own army. More serious collisions occurred between the Chaldean monarchy and the new Egyptian dynasty, founded by Psammetichus (Psametik), about 690 B.C. The enterprising son of the latter, named Necho, commenced a war with Nabopolassar, and, at Megiddo, slew Josiah, king of Judah, in the year 609; he was afterwards defeated by Nebuchadnezzar (in 606), near Carchemish (Circesium), and confined himself within the limits of Egypt. The succeeding kings of Judah repeatedly engaged in alliances with the powerless monarchy of Egypt, and by that course hastened the fall of their own kingdom. Egypt, however, remained independent, after the destruction of the Babylonian empire, until the year 525 B.C., when it was attached, by Cambyses, to the Persian empire.

V. The Medo-Persian empire is the last that is connected with the Sacred History of this period. The Medes were in subjection to the Assyrian monarchy at an early period; when the old Assyrian empire was overthrown, Arbaces was the first founder of Median independence, about the year 800. This kingdom was soon subdued by the new Assyrian empire, since it appears from 2 Kings 17 : 6, that some of the captive Israelites were assigned to the cities of the Medes in 721. Dejoces acquired a more permanent independence for Media, and his son Phraortes subjected the Persians to the Median authority. His successor, Cyaxares, in connection with Nabopolassar, his Chaldean ally, overthrew the Assyrian empire in 625; he was succeeded by Astyages. At this point, the Greek accounts begin to diverge. According to the (romancing) Cyropædia of Xenophon, Astyages was succeeded by his son Cyaxares II. Cyrus, the nephew and son-in-law of the latter, was the son of Cambyses (the king of Persia, and a vassal of Cyaxares), and of Mandane, the daughter of Astyages. After receiving the command of the Median army, Cyrus led it against the declining empire of the Chaldeans, defeated the Chaldean army, took Babylon, and destroyed the Babylonian empire in 539. After the death of Cyaxares II., who left no male heirs, Cyrus became the sole monarch, according to Xenophon, of the united Medo-Persian empire, in 536 B.C. Herodotus gives a

different account. According to his statements, Astyages was the last Median king, and Cyrus, who had been exposed in infancy by his grand-father, on account of an ill-boding dream, deprived him of his throne and his life. But the narrative of Herodotus also betrays legendary embellishments. The most reliable statements are those of Ctesias, who had access to the Persian annals. Cyrus, who was not related by blood to Astyages, defeated him in 558, took possession of his kingdom, and married his daughter Amytis.

The following list of the successive kings of Persia states the years in which they respectively died. — 1. Cyrus, died in 529 B. C.; 2. Cambyses, 522; 3. Pseudo-Smerdes, 521; 4. Darius Hystaspis, 485; 5. Xerxes, 465; 6. Artaxerxes I. Longimanus, 424; 7. Xerxes II., 424; 8. Sogdianus, 424; 9. Darius Nothus, 404; 10. Artaxerxes II. Mnemon, 364; 11. Ochus, 338; 12. Arses, 335; 13. Darius Codomannus (under whom the Persian monarchy was overthrown by Alexander of Macedonia) died 330 years before Christ.

§ 90. *Division of the Kingdom. — Jeroboam. — Rehoboam.*

1. 1 Kings 12 : 1–24 (2 Chron. ch. 10–12). — After the death of Solomon, 975 B. C., the ten tribes, which, influenced by the powerful tribe of Ephraim, had already, since the age of the Judges, regarded the ascendency of Judah with jealousy, assembled in Shechem; they demanded of Rehoboam a diminution of the taxes. He adopted the unwise counsel of the young men, and returned an answer expressed in the most arrogant and insulting terms. The ten tribes stoned Adoram, the king's collector, and made Jeroboam, who had returned from Egypt, the king of Israel. Rehoboam fled to Jerusalem and collected an army, but the prophet Shemaiah forbade him to commence a war between brethren. — Rehoboam retained the tribe of Judah, and a part of Benjamin; many Israelites also, who entertained theocratic sentiments, and were unwilling to break the ties which bound them to the service of the temple, as well as all the priests and Levites, established themselves in the kingdom of Judah. Rehoboam, who reigned 17 years, did evil in the sight of the Lord, for he too offered worship in high places; the Lord humbled him by permitting Shishak (Sesonchis), the king of Egypt, to enter Jerusalem and plunder the temple and the palace.

2. 1 Kings 12 : 25 — ch. 14. — Jeroboam chose Shechem as his

place of residence. In conformity to the ungodly policy which he adopted for the purpose of perpetuating the division of the two kingdoms, a new and distinct character was given to the religion of the state. He accordingly placed golden calves in Dan and Beth-el, on the northern and southern boundaries of his kingdom, appointed the festivals to be held a month later than the period prescribed by the Law, chose priests who were not of the sons of Levi, officiated himself as the high-priest, and promoted worship in high places. On one occasion, as he stood by the altar to burn incense, a certain prophet announced to him, that, on a future day, a son of the house of David, named Josiah, would make that altar unclean, by burning men's bones upon it. The altar was rent, and the hand of the king, which he put forth, when he commanded the prophet to be seized, dried up, but was restored, when the prophet besought the Lord. The prophet himself was slain by a lion after he had departed from the king. He had allowed himself to be deceived by the lying words of an old prophet of Beth-el, and had eaten his bread, although God had commanded him to eat no bread and drink no water in that idolatrous land, as a witness against it. Jeroboam sent his wife to the blind prophet Ahijah, to ask for counsel respecting his son who had fallen sick; a divine revelation enabled the prophet to recognize her, and he announces the death of her child, and the destruction of the house of Jeroboam.

§ 91. *Abijah and Asa in Judah. — Jeroboam's Successors in Israel.*

1. 1 Kings 15 : 1–24 (2 Chron. ch. 13–16). — Rehoboam was succeeded by his son Abijah (Abijam), a young and bold prince, whom state policy at least counselled to assume a theocratical position. In his war with Jeroboam, he accordingly delivered a masterly address to the hostile army (2 Chron. 13), and gained a brilliant victory. Three years afterwards, he was succeeded by his son Asa, who did that which was right in the eyes of the Lord; he removed the altars of the strange gods, built fenced cities, and organized an efficient army. Through the power of prayer he prevailed against Zerah, king of Ethiopia (Cush), and

his immense army, consisting of one million of men. But when Baasha, king of Israel, had made an alliance with Ben-hadad I. of Syria, Asa made flesh his arm (Jerem. 17 : 5), and bribed the latter to turn his arms against Israel. He became diseased in his feet, as a divine punishment; nevertheless, he sought not to the Lord, but to the physicians.

2. 1 Kings 15 : 25—ch. 16. — Jeroboam was succeeded by his son Nadab, who had scarcely reigned two years, when he was destroyed, together with his whole house, by the usurper Baasha. The new king chose Tirzah as his residence, and reigned nearly 24 years. His son Elah was murdered, in the second year of his reign, by Zimri, the captain of half his chariots. The latter reigned seven days only: after the army had chosen their general Omri as their king, Zimri set fire to the palace in Tirzah, and perished in the flames. Omri prevailed over Tibni his competitor, and built the city of Samaria, which afterwards continued to be the royal residence. He reigned 12 years. His son Ahab took to wife Jezebel, the daughter of king Ethbaal (Ithobalus) of Sidon (originally a priest of Astarte or Ashtoreth, afterwards the murderer of the king and the usurper of his throne — known also, as the great-grandfather of Dido). The worship of Baal and Ashtoreth was constituted the state-religion of Israel, through the power and influence of Jezebel.

§ 92. *Elijah the Tishbite.*

1. Elijah the Tishbite first appears on the occasion on which he pronounces a word of almighty power, when he informs Ahab that neither dew nor rain shall fall during a long period. "As the Lord God of Israel liveth," he says, "there shall not be dew nor rain, *but according to my word.*" The ravens bring him food by the brook Cherith, and when the brook dries up, he goes to Zarephath (Sarepta), in Phenicia, and dwells with a widow, whose barrel of meal and cruse of oil are continually replenished in a miraculous manner, and whose son he restores to life. — In the third year, the word of the Lord came to Elijah, saying, "Go, shew thyself unto Ahab; and I will send rain upon the earth." Ahab, whom the devout Obadiah had informed of the

approach of the prophet, goes forth to meet him. All the people are gathered on mount Carmel. "How long halt ye between two opinions?" the prophet exclaimed, "if the Lord be God, follow him: but if Baal, then follow him." In the presence of the king and the people, Elijah, standing alone in opposition to 450 priests of Baal, furnishes the evidence that Jehovah is God, and, by his command, the people slay all the priests of Baal at the brook Kishon. While the sky remains unclouded, he announces the approach of the rain. The word is spoken; he sends his servant six times to the summit of Carmel, but not a cloud is seen. At the seventh time, the servant sees a little cloud arise out of the sea, like a man's hand, and the heaven was soon black with clouds. Ahab hastens to his house, and the prophet runs before him.

2. 1 Kings ch. 19.—Elijah flees from Jezebel, who thirsts for revenge, and finds a place of refuge in the wilderness of Judah. An angel encourages him, and brings him food; in the strength of that meat he goes 40 days and 40 nights, until he reaches mount Horeb. Here his troubled soul utters mournful complaints. The Lord is not in the great and strong wind, nor in the earthquake, nor in the fire. But after the fire came a still small voice, and then Elijah wrapped his face in his mantle, for he felt that the Lord was near. He learns, in answer to his complaints, that 7000 are left in Israel, whose knees had not bowed unto Baal, and whose mouths had not kissed him. The prophet also receives the commission to anoint Hazael to be king over Syria, who shall punish the idolatry of Israel — to anoint Jehu to be king over Israel, who shall punish the house of Ahab— and to anoint Elisha to be a prophet in his own place, who shall continue his great work. On departing thence, he finds Elisha behind the plough, and casts his mantle upon him; the latter kisses his father and mother, and then follows Elijah.

Obs.—It was before Horeb, where Israel had made the covenant which was afterwards broken, that Elijah complained unto the Lord of his apostate people. Elijah was a second Moses—but Moses had not ceased to pray in Horeb for the unfaithful people, when the Lord's wrath was kindled (§ 44. 1); in the present case, it is Elijah whose wrath is kindled, and it is the Lord who restrains his burning and consuming zeal.

§ 93. *Ahab in Israel.*

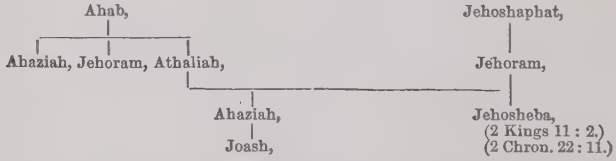
1. 1 Kings 20.—Ben-hadad II., king of Syria, warred against Ahab, but, agreeably to the announcement of a certain prophet, the 232 young men of the princes of the provinces put to flight both the drunken Syrian and his 32 carousing allies. The next year Ben-hadad returned, believing that Jehovah was a God of the hills, and not of the valleys also; he is defeated in the valley or plain of Jezreel, and taken prisoner. The weak king of Israel, in place of slaying him, calls him *Brother;* a prophet, who had caused himself to be smitten and wounded, pronounces Ahab's sentence: "Thy life shall go for his life."

2. 1 Kings 21–22 : 40.—The Jezreelite, Naboth, in accordance with Num. 36 : 7, refused to sell his vineyard to Ahab. Jezebel discovers a method of comforting the king, whom this refusal had made discontented and sullen. She instigates the elders of Jezreel to procure false witnesses against Naboth; the unfortunate man is accused of the crime of blaspheming God and the king, and is stoned, so that he dies. Elijah is commanded by the Lord to announce to Ahab that, as a retribution, the dogs should lick his blood in the place where they had licked the blood of Naboth, that his whole house should be utterly destroyed, like the house of Jeroboam, and that the dogs should eat Jezebel by the wall of Jezreel. Ahab repented; it was not deep sorrow and penitence of heart which he manifested; nevertheless, as he did humble himself before the Lord, it was announced that the ruin of his house should be deferred until the days of his son.—After these things, Ahab made an alliance with Jehoshaphat, the devout king of Judah, for the purpose of recovering Ramoth in Gilead, which the faithless Ben-hadad had not restored. Both kings allow themselves to be led astray by the 400 prophets of Ahab, through whom a lying spirit speaks, although the true prophet, Micaiah, admonishes them to abandon the enterprise. Ahab disguises himself on entering into the battle; he is wounded by a man who draws a bow at a venture, and dies at even; and when the chariot which his blood had stained, is washed in the pool of Samaria, the dogs lick up his blood.

§ 94. *Jehoshaphat in Judah.—Ahaziah and Jehoram in Israel —Elijah is taken up into Heaven.*

1. 1 Kings 22 : 41, &c. (2 Chron. 17–21.)—Jehoshaphat, a devout son of a devout father (king Asa), was abundantly blessed of the Lord, for he took away the high places and groves (the worship of nature), sent Levites and priests with the book of the Law throughout the kingdom, journeyed among the people himself for the purpose of inspecting their religious state, and established judges in all the cities. He endeavored to heal, as far as his influence extended, the "affliction of Joseph" (Amos 6 : 6), that is, the sore evils which originated in the division of the kingdom, and the hostile feelings entertained by Judah and Israel. But while he labored to unite the interests of the two kingdoms, he seems to have forgotten that no union can enjoy a blessing and be permanent, unless the Lord is also associated with it. Now, the curse of God lay upon the house of Ahab, and hence a union with it could result in nothing but evil to the devout king. He nearly lost his life in the expedition to Ramoth, for the enemy supposed him to be the king of Israel. He united with Ahaziah, Ahab's son and successor, in constructing ships designed to make a voyage to Tarshish, but the Lord destroyed all the works. The most serious misfortune, however, among all the fruits of this unwise union, was the marriage of his son Jehoram with Athaliah, Jezebel's daughter.

Obs.—The following table exhibits the relationship between the two royal families:



2. 2 Kings ch. 1.—Ahab was succeeded by his son Ahaziah who inquired concerning his sickness, not of Jehovah, but of Baal-zebub, the god of Ekron, a city of the Philistines. Elijah meets the messengers of the king, and says to them: "Is it n

because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." The messengers do not know the man, but Ahaziah recognizes the hairy man who is girt with a girdle of leather about his loins. He commands him to be apprehended. Two captains with their companies of fifty men, who attempt to take the "man of God," as they themselves call him, are consumed by fire from heaven. Elijah voluntarily follows the third captain, who approaches him in deep humility, and he personally announces to the king that he shall surely die. Ahaziah is succeeded by his brother Jehoram.

Obs. 1. — Baal-zebub signifies "the fly-baal" or "god of flies;" he is the guardian deity who was supposed to afford protection from the swarms of flies which, in oriental countries, assume the character of a very serious evil. The Greeks also had their Ζεύς ἀπόμυιος, μυίαγρος. The later Jews transferred the name to Satan: *Beelzebub*, by a slight change, took the form of *Belsebul* (that is, *dominus stercoris*).

Obs. 2. — Elijah could consistently command fire to come down from heaven and consume those who dishonored and despised in him the prophet and servant of God. But when the disciples of Jesus, in a similar case (Luke 9 : 54–56, and § 131. 3, Obs.), desired to imitate that example, the Lord restrained them, and said: "Ye know not what manner of spirit ye are of." Elijah here acted as the representative of the Law, which showed no indulgence, but the disciples of Christ were the representatives of the Gospel which proclaims the remission of sins. The old covenant necessarily alarmed and subdued the enemies of the kingdom of God by minatory language and punitive measures, while the new covenant designed to disarm and, if possible, to win them by forgiving love.

3. 2 Kings 2. — Elijah proceeded to Jericho, accompanied by Elisha, who anticipated the events which soon occurred, and refused to leave him. The prophet's mantle opens a passage across the bed of the Jordan. Elisha says to his departing master: "I pray thee, let a double portion of thy spirit be upon me." (The first-born son was entitled to a double portion of the paternal estate (Deut. 21 : 17).—Elisha alludes to this provision of the

Law, when he prays that, as the first-born spiritual son of Elijah, he may inherit a double portion of his spirit.) — A chariot of fire and horses of fire appear, and Elijah goes up by a whirlwind into heaven; Elisha calls to him, as he ascends: "My father, my father, the chariot of Israel, and the horsemen thereof!" The sons of the prophets in Jericho extort from Elisha permission to send forth fifty men in search of Elijah, supposing him to have been removed by the Spirit of the Lord to another place on earth; the search is made in vain, as Elisha had predicted.

Obs. — Elijah was a second Moses; Moses founded the theocracy, Elijah renewed it, and both appear at the same time, on the mount of transfiguration, to *Him* who completed it (Matt. 17 : 3, and § 145. Obs.). As an earnest preacher of repentance, Elijah was a type of John the Baptist (Luke 1 : 17; Matt. 11 : 14).

§ 95. *The labors of Elisha.*

1. 2 Kings 2–6. — Elisha's prayer was heard. His master's mantle again divides the waters of Jordan. In Jericho he makes the waters of a bitter spring sweet, by casting salt into it. In the neighborhood of the idolatrous city of Bethel, 42 children mock him, and say: "Go up, thou bald-head;" their derisive allusion to Elijah's ascension to heaven is punished by two bears which tear them in pieces. Jehoram, the new king of Israel, did not altogether resist the influence of the prophet; nevertheless, he cleaved unto the sins of Jeroboam. He made an alliance with Jehoshaphat and the king of Edom against the revolted Moabites. For Jehoshaphat's sake, Elisha furnishes the kings with water in the barren region which they occupy. On the next morning, when the Moabites saw the reflected light of the rising sun as it shone upon the standing water, they supposed, in their delusion and madness, that the water was blood, and inferred that a rupture and a bloody contest had occurred in the camp of the allied kings. The false security to which this supposition led, occasioned their total defeat. Elisha appears, on many occasions, as a second Elijah. He relieves a prophet's widow from debt, by the miracle of the pot of oil; he informs the hospitable Shunammite that she shall receive a son, and, subsequently, restores

the deceased child to life. During a dearth in the land, he enables the sons of the prophets to eat the gourds of the colocynth by adding meal to the pottage, and with only twenty loaves of barley, he feeds a large number of people. He heals Naaman, the leper, Ben-hadad's general, and transfers his leprosy, as a punishment, to his own deceitful servant Gehazi. By another miracle he recovers for one of the sons of the prophets the borrowed axe-head which had fallen into the Jordan.

2. 2 Kings 6 : 8–ch. 7. — Elisha reveals to Jehoram the secret counsels of Ben-hadad II.; the latter sends an army to Dothan, for the purpose of seizing the prophet. Elisha encourages his alarmed servant, and says: "Fear not: for they that be with us are more than they that be with them." The Lord answers his prayer, and opens the eyes of the young man, who now sees that the mountain is full of horses and chariots of fire round about Elisha. The prophet's prayer smites his enemies with blindness; then he leads them himself to Samaria, heals, protects, feeds and dismisses them. Soon afterwards, Ben-hadad besieged Samaria, and the pressure of the famine in the city was so great, that a certain woman slew her own son and ate of the flesh. This circumstance so powerfully wrought upon the feelings of the king, that, yielding to their impulse, he took an oath that he would slay Elisha, whom he regarded as the original cause of the siege. But he immediately perceived the rashness of his resolution, and at once followed the messenger who had already departed for the purpose of seizing the prophet. The latter now informs the king that on the next day already the price of articles of food would be so low as to be unprecedented. The courtier, on whose hand the king was leaning, was incredulous, and said: "Behold, if the Lord would make windows in heaven, might this thing be?" The peophet answered: "Thou shalt see it with thine eyes, but shalt not eat thereof." During the following night, the Syrians were alarmed by a noise of chariots, horses and a great host, and, supposing that a vast army of Egyptians and others had arrived for the purpose of relieving the city, they hastily fled, leaving all that they possessed behind. Four lepers bring the tidings to the city, that the camp of the enemy is deserted. The immense booty found in the abandoned tents caused

provisions to be exceedingly abundant and cheap, but the unbelieving courtier was crushed in the gate by the people who struggled to obtain egress, and he died, according to the prophet's word.

3. 2 Kings 8 : 1–15. — Elisha afterwards goes to Damascus, and is met by Ben-hadad's servant Hazael, whom Elijah had been commissioned to anoint. (1 Kings 19 : 16.) Hazael is commanded by his master, who is sick, to inquire of the prophet concerning the course which his disease will take. Elisha answers that the disease itself is not fatal, but that, nevertheless, the king will die, and he weeps as he meditates on the misery which Hazael will cause Israel to suffer. Hazael returns, murders the king, and reigns in his stead.

§ 96. *Jehoram and Ahaziah in Judah.—Jehu in Israel.—Athaliah and Jehoash in Judah.*

1. 2 Kings 8 : 16, &c. (2 Chron. 21, 22). Jehoram, the son of Jehoshaphat, commenced his reign with the murder of his brothers, who were better than himself; and, entertaining sentiments similar to those of his ungodly wife Athaliah, he introduced the worship of Baal in Judah. The Philistines and Arabians plundered Jerusalem, and carried away all his treasures and his children; his youngest son alone was left, named Jehoahaz (2 Chron. 21 : 17), and also Ahaziah (2 Chron. 22 : 1). The Lord, moreover, smote him in his bowels with an incurable disease, and he died in great agony; this event occurred according to the prediction contained in a writing which came to him from Elijah, and which the prophet had either prepared himself, previous to his death, or directed the sons of the prophets to prepare in his name, after his death. — Ahaziah succeeded him. He united with Joram, the son of Ahab, in a military expedition against Hazael of Syria. At Ramoth-gilead, Joram is wounded; he retires to his summer-house in Jezreel, where he receives a visit from Ahaziah.

2. 2 Kings 9, 10.—In the mean time Elisha directs one of the children of the prophets to anoint Jehu, the general of Jehoram (Joram), who was with the army near Ramoth. After he had

been proclaimed king, he advances towards Jezreel. Jehoram sends messengers to meet him, and, as they are detained by Jehu, he goes forward himself, in company with his nephew Ahaziah, king of Judah, to meet Jehu; as soon as the latter sees him, he draws his bow, pierces his heart with an arrow, and commands his body to be cast from the chariot on the field of Naboth; Ahaziah attempts to escape, but is pursued, and receives a wound of which he also dies. Jezebel is thrown down from a window of the palace, and devoured by dogs.—Jehu transmits a letter to Samaria, in which he calls upon the guardians of 70 grand-sons of Ahab, who resided in that city, to put them all to death, and he is obeyed. As he approaches Samaria, he meets 42 men from Judah, who design to visit the king, to whom they are related; these also are slain. After entering the city, Jehu gathers all the people together, and says: "Ahab served Baal a little; but Jehu shall serve him much." All the priests of Baal assemble, a solemn sacrifice to that idol is proclaimed, the sacrifice is offered, and when the worshippers are collected in Baal's temple, they are all slain. — Nevertheless, Jehu did not depart from the sins of Jeroboam, and God accordingly declared that his house should not continue after the fourth generation. In those days the Lord began to be weary of Israel, and Hazael smote them in all their coasts.

3. 2 Kings 11, 12. (2 Chron. 22–24.) — After the death of Ahaziah, his mother Athaliah destroyed the seed royal, for the purpose of securing the royal authority for herself. Only one of the king's sons, Joash (a grand-son of Athaliah), who was one year old, escaped death; his father's sister, the wife of the high-priest Jehoiada, withdrew him from the slaughter, and concealed him in the temple. Six years afterwards, Jehoiada succeeded in placing him on the throne; Athaliah was put to death, and the worship of Baal was suppressed in Judah. The priests readily dedicated their income to the work of repairing the injuries which the temple had sustained. — But Joash (Jehoash) restored the worship of Baal, after the death of Jehoiada, and the prophet Zechariah (the son of the latter), who rebuked the idolatrous people, was stoned. The calamities which he had predicted, soon

occurred; the Syrians came against Jerusalem, shed much blood, and carried much spoil away. Joash himself was slain by his own servants.

§ 97. *Jehoahaz, Joash and Jeroboam II. in Israel. Amaziah in Judah.*

1. 2 Kings 13, 14.—Jehoahaz, the son of Jehu, also followed the sins of Jeroboam, and the Lord delivered him into the hand of Hazael. During the reign of his son Joash, the prophet Elisha died, after having symbolically announced to the king (by the bow and arrows) that he should thrice defeat the Syrians. Joash was overwhelmed with grief when the prophet died, and exclaimed: "O my father, my father! the chariot of Israel, and the horsemen thereof!" A dead man, whose body was cast into Elisha's sepulchre, was restored to life, when he came in contact with the prophet's bones. — Jeroboam II., the son of Joash, retook, in accordance with the words of the prophet Jonah, the whole east-Jordanic territory from Ben-hadad III., king of Syria, for the Lord saw that Israel was in affliction, and had no helper. He saved Israel by the hand of Jeroboam, and sent the prophets Hosea, Amos, Jonah and others, to teach the king of Israel the ways of Jehovah. This improved condition of the kingdom was not, however, long sustained, for the people refused to be led to repentance by the goodness of God.

2. 2 Kings 14. (2 Chron. 25.) — Amaziah, the son and successor of Joash king of Judah, numbered 300,000 men in his kingdom, who were able to go forth to war; he also hired 100,000 men of Israel, whom he, however, soon afterwards dismissed, in obedience to the directions of a certain prophet. He defeated the Edomites, and took Selah (Petra), their chief city. But he brought back with him the idols of the Edomites, and burned incense to them. During his absence, the Israelitish mercenaries whom he had dismissed, destroyed many men in Judah and plundered their cities. It was, probably, in consequence of these transactions, that he declared war against Israel. The answer of Joash consisted of the parable of the cedar and the thistle; but Amaziah would not receive the warning, and was defeated

and taken prisoner. Joash broke down the wall of Jerusalem, and robbed the temple and palace. Amaziah, who was afterwards restored to liberty, lost his life in consequence of a conspiracy which his own people formed against him.

§ 98. *Uzziah and Jotham in Judah. — The cotemporaneous kings in Israel.*

1. 2 Kings 15 : 1–7. (2 Chron. 26.) — Uzziah (also called Azariah), the son of Amaziah, ascended the throne when he was sixteen years old, and reigned fifty-two years. He sought God as long as the prophet Zechariah remained with him, and the divine blessing caused him to prosper. He subdued the Philistines and the Arabians, fortified Jerusalem, built other cities and strong places, loved agriculture, and promoted its interests. His army amounted to more than 300,000 men, and he introduced the use of the catapult and ballista in the siege of fortified places. But at length his heart was lifted up, and he presumed to connect the office of the high-priest with the royal dignity. On attempting to burn incense, in opposition to the remonstrances of the priests, he was instantly smitten with the leprosy, and remained a leper until he died. His son Jotham, who had assumed the regency, after his father's disease had compelled him to seclude himself, ascended the throne after the death of the latter and reigned sixteen years. He did that which was right in the sight of the Lord, repaired the temple, compelled the Ammonites to pay him tribute, and acquired great power.

2. 2 Kings 15 : 8, &c. — After the death of Jeroboam II. the internal affairs of Israel long remained in confusion; it was only at the expiration of eleven years of anarchy that his son Zachariah ascended the throne; but he was murdered six months afterwards, and with him the family of Jehu became extinct. Shallum, who had slain him, after reigning one month only, was put to death by his general Menahem. This king retained possession of the throne by means of the terror which his cruelty inspired, and also by the aid of Pul, the powerful king of Assyria, whose protection he purchased for 1000 talents of silver. After a reign of ten years he was succeeded by his son Pekahiah

This king, after reigning two years, was killed by Pekah, who reigned twenty years, when he too was slain, and Hoshea, the last king of Israel, seized the throne. Pekah had previously made an alliance with Rezin king of Syria, against king Ahaz of Judah; the latter invoked the aid of Tiglath-pileser king of Assyria, by whom both the Syrians and the inhabitants of the northern part of Galilee and the east-Jordanic territory, were carried captive to Assyria.

§ 99. *The new character which Prophecy assumed.*

1. At the commencement of the eighth century before the Christian era, the development of Prophecy (as far as it was sustained by the Old Testament) exhibited a new phase. Since the period in which Prophecy had received a new impulse through Samuel, it had directed its attention almost exclusively to the present time; indications of future events were rare. The reformation of which he was the agent had given a new and more animated appearance to theocratical life and theocratical forms, and the most noble fruits of the change were produced during the period in which David and Solomon occupied the throne. The present times contained the visible germs and types of that future and perfect state to which the tendencies of the old covenant were directed. It had hitherto been the office of prophecy to tend and to preserve these germs and types, and organically unfold them more and more. Thus, too, Messianic prophecy (a distinct style of prophecy), was founded on the present condition of the people — it viewed the age of the Messiah as the period in which the present condition would undergo a change and be raised to glory and perfection. This bloom of Prophecy did not long continue; the division of the theocratic state into two kingdoms, was the first violent outbreak of that corruption which, henceforward, continually assumed a darker hue. While the hope remained that a return to the former and happier condition would occur, the efforts of Prophecy were unwearied to infuse new vigor into the theocratic element which still subsisted, and to suppress the corruption which had unveiled itself. In these circumstances, when all the energy of prophecy was necessarily

expended in the attempt merely to restore that happy condition which had passed away, the theocratical and Messianic sense or consciousness could not be further unfolded and make progress in light and power. But when that hope gradually died away, and the efforts of Prophecy to effect a thorough reformation of a generation whose degeneracy rapidly proceeded, were found to be fruitless, Prophecy itself was at last compelled to despair; it abandoned the belief that such a restoration or such an improvement of the present condition of affairs could possibly be developed from its own resources — and this is the point at which we have now arrived.

2. Nevertheless, the covenant which God had made with the fathers continued to be of force. If an organic development proceeding from the present times, cannot furnish the desired results, these may be obtained by means of the catastrophe of a *judgment*, and be realized through a development that is commenced anew Hence Prophecy abandons the present times, in a certain sense, and directs its view to *the future*. The first object which it now perceives is the inevitable judgment prepared for Israel and Judah. Since the people of God conform to the practices of pagans, and, forgetful of their own vocation, form connections with the kingdoms of the world, the latter become the source from which that judgment proceeds. But as the covenant of God continues to be of force, this judgment appears in the light of a salutary chastisement, and this peculiar character of the judgment which Israel is taught to expect, distinguishes it from the judgment which is to overtake other nations. There is a deliverance from the judgment prepared for Israel — a restoration shall succeed their fall. A new *David*, far more glorious and exalted than the former, is appointed to restore, renew, glorify and perfect the kingdom of God. In consequence of this new character which Prophecy assumes, the conception of the Messiah, which had, during several centuries (since the days of David), receded from the view, resumed its prominent position, and acquired all that fulness and distinctness during its further development which it was intended to possess under the old covenant. — This change in the position and the task assigned to prophecy now produced the conviction that a certain want existed, which prophecy could

not experience at an earlier period, when its view was directed to the present time exclusively, that is, the necessity was now felt that the predictions which were pronounced should be preserved in a *written* form. Prophecy was compelled to withdraw its attention from the generation of the present day, and direct its view to the generations of future times.

Obs.— The writings of the Prophets in the Bible are chronologically arranged in the two divisions of the greater and the minor prophets, as the latter have been termed. The times in which they flourished, are referred to the following three periods: — 1. *Before the Babylonian Captivity;* the prophets who died before that judgment overtook the people of the covenant, are Hosea, Joel, Amos, Obadiah, Jonah, Micah and Isaiah. 2. *Near to, and during the Captivity;* those who uttered predictions during its continuance, or immediately before or after it, are Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel, and Daniel. 3. *After the return of the people from Babylon;* those who then labored, are Haggai, Zechariah, and Malachi.

§ 100. *The Prophets who preceded the Captivity.* (*Hosea, Joel, Amos, Obadiah, Jonah.*)

1. The labors of Hosea, which commenced during the reign of Jeroboam II. or of Uzziah, had a particular reference to the kingdom of Israel. The prophet rebuked the apostasy of the people from Jehovah, both by his words and by his acts, announced the impending divine judgments, and also proclaimed that Israel should be restored to divine favor, after sincere repentance had been manifested.

Obs.— The following prediction occurs in ch. 3, ver. 4, 5: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, *and David their king;* and shall fear the Lord and his goodness in the latter days." (See § 118. 2, and § 119.)

2. Joel, who probably dwelt in the kingdom of Judah, announces the judgments of God, under the image of destructive locusts (in the valley of Jehoshaphat, § 75. 2), exhorts the people to repent, and foretells the outpouring of the Holy Ghost

Obs. — The following prediction occurs in ch. 2: "It shall come to pass afterward, that *I will pour out my Spirit* upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth . . . . . before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."

3. Amos, a herdman of Tekoah in Judah, who was commanded by the Lord to prophesy, as he followed the flock (7 : 15), shows God's judgments upon the neighboring pagan nations, and in prophetic visions sees Israel's ripeness for judgment, but also announces a future deliverance.

Obs. — The following prediction occurs in ch. 9, v. 11: "In that day will I raise up *the tabernacle of David that is fallen*, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

4. Obadiah briefly but sternly rebukes the Edomites.

5. Jonah, the son of Amittai, dwelt in Israel. He had given Jeroboam II. assurances of success in his contests with the Syrians (2 Kings 14 : 25). He is next commanded to preach the Word of God in Nineveh, the capital of Assyria, for a testimony against Israel. For the purpose of evading this divine commission, which did not accord with his views of the particular election of his people, and which also seemed to be attended with danger, he hastened to Joppa and engaged a passage on board a ship bound to Tarshish. During the prevalence of a violent tempest, the mariners, who acknowledge the righteous judgment of Jehovah and fear his name, cast Jonah forth into the sea, after the lot had designated him. He was swallowed by a great fish (which was probably a carcharias,* but certainly not a whale), and, on the third day, was vomited out alive upon the dry land.

* The Carcharias (*canis carcharias*, sea-dog, &c.), a shark of gigantic size, has a throat so large as to be able to swallow not only a man, but even a horse. On one occasion, a monster of this class swallowed a sailor, but immediately disgorged him, on being struck by a cannon-ball. (See Winer's Reallex. art. "Fische.")

He now announces to the people of Nineveh that their city shall be overthrown in forty days; but the king (Pul?) and the people repent, and God spares them. Jonah is exceedingly displeased, but God convinces him of his folly and his sin, by means of the gourd (kikajon, ricinus), which came up in a night, and perished in a night.

Obs. — Jonah's carnal sentiments respecting the particular election of his people constitute him an image or type of Israel; like him, the people declined to fulfil the divine commission to preach to the heathen; like him, they were constrained to obey (§ 112), and like him, they returned at a late day to the Lord in humility and penitence. But Jonah is also a type of the Redeemer, who executed in the most perfect manner the plan (to which Jonah conformed only with reluctance) according to which the preaching of repentance and faith, as well as of the great salvation which was connected with these, should proceed from the impenitent Jews and be thence brought to the penitent heathen. The preaching of Jonah among pagans was introduced and facilitated by the circumstance that he had been three days in the belly of the fish; the preaching of the Gospel among heathens, in the same manner, derived power from the circumstance that the Redeemer abode three days in the heart of the earth, that is, that he died and that he rose again, which are the two points on which the work of redemption hinges.—The penitent people of Nineveh constitute the antitype of Israel; they will rise in judgment and condemn all those who despised the preaching of *Him* who is a greater than Jonah (Matt. 12: 39–41; see also Matt. 16: 4, "the sign of the prophet Jonas"). — Nineveh, lying on the eastern side of the Tigris, was, according to Diodorus, 480 stadia or 60 miles in circumference, and contained 120,000 children (who could not "discern between their right hand and their left hand," Jonah 4: 11), which implies that the population amounted to two millions.

§ 101. *Continuation.* (*Isaiah, Micah.*)

1. Isaiah, the son of Amoz, in Judah, connected with the royal family (a nephew of Amaziah), according to tradition, began to prophesy during the last year of the reign of Uzziah. The book of Isaiah consists of two parts which are easily distinguished. The theme of the former part is the Messiah, described as *Immanuel* (that is, *God with us*), or as a king and a judge.

The prophet also rebukes the people on account of their obdurate ingratitude, exhorts them to repent, announces the calling of the Gentiles and God's judgments upon Judah, describes the Lord's vineyard which brought forth wild grapes, &c.

Obs. — "In that day," the prophet declares, 4 : 2, "shall *the branch of the Lord* be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." — "Behold, a *virgin* shall conceive, and *bear a son*, and shall call his name *Immanuel*" (7 : 14). — "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (9 : 6). — "The thickets of the forests" of Assyria shall be cut down (10 : 34), but "there shall come forth *a rod out of the stem of Jesse*, and a branch shall grow out of his roots; and *the Spirit of the Lord* shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (11 : 1, 2), and he will introduce a period of universal peace on earth. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (11 : 6–9).

2. In the second part of the predictions of Isaiah, ch. 40–66, the expectation or hope of salvation is seen in another aspect. The conception of sufferings which are vicarious and expiatory, now acquires prominence, and is embodied in the *servant of Jehovah*. He is described as an expiatory sacrifice, bearing the sins of the people; he is vile and despised; he suffers and atones; he is humbled, and afterwards made glorious. This conception of the servant of God, who suffers for the sins of the people, and by his sufferings makes atonement for them, acquires, particularly in the fifty-third chapter, almost the same clearness and distinctness in which it appears in the New Testament.

Obs. — In ch. 53 : 4–7, for instance, the prophet says: "Surely he hath *borne our griefs, and carried our sorrows*: yet we did esteem

him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . The Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter," &c.

3. Micah, in Judah, a cotemporary of Isaiah, prophesied in the days of Jotham, Ahaz and Hezekiah. He spoke both of the divine judgments upon the people, and also of their deliverance which the Messiah would accomplish.

Obs. — "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah (that is, *families or divisions of the tribes, consisting of* 1000 *individuals*), yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." (5 : 2.)

§ 102. *Ahaz in Judah. — Overthrow of the Kingdom of Israel.*

1. 2 Kings 16 (2 Chron. 27, 28; Isa. 7–12). — Jotham, who feared God, was succeeded by his son, the wicked Ahaz; the latter served Baal, made his children pass through the fire, and sacrificed and burnt incense in the high places, and on the hills, and under every green tree. Pekah of Israel, and Rezin of Syria, besiege Jerusalem. Ahaz purchases the aid of Tiglath-pileser of Assyria, in opposition to the words of Isaiah, who tells him to ask a sign of the Lord. When the unbelieving Ahaz refuses, the prophet indicates a remote sign — the Messiah born of a virgin; he, further, presents a pledge that this sign will be given, by referring to another which shall be speedily seen: namely, before the child shall know to refuse the evil, and choose the good, the two hostile kings shall depart from the land. — Tiglath-pileser afforded aid to a certain degree by conquering Syria, carrying a portion of the people of Israel captive to other regions, and imposing a tribute on those who remained. Nevertheless, he soon afterwards came up against Jerusalem, as Isaiah had predicted, but could not, on that occasion, prevail. The temple of Jehovah was formally dedicated, by the influence of Ahaz, as a temple of idols.

Obs.—Those who passed through the fire (2 Kings 16 : 3, 2 Chron. 28 : 3, &c.) were really consumed by it. The unholy *human life* was delivered over to fire as the true divine element, in order that, as it was supposed, all that was unholy in it might be consumed, and all that was divine in it might be cleansed and purified, and attain to communion with the Deity. The laws of Moses strictly prohibited this horrible form of idolatrous worship (see Lev. 18 : 21 ; 20 : 2, &c.).

2. 2 Kings ch. 17. — Hoshea, who had murdered Pekah, ascended the throne of Israel after a period of anarchy and confusion which continued nine years. Relying on his covenant with So, the king of Egypt, he refused to pay tribute to the Assyrians. Shalmaneser besieged Samaria three years. After the capture of the city (722 B. C.), he carried the people of Israel to Media and Assyria, and caused pagans from other regions to occupy the country. These mingled with the Israelites who still remained, and were ultimately known as the *Samaritans*.—God sent lions among the people, which slew some of them, and thus taught them the necessity of knowing the manner of the God of the land. At their request, Shalmaneser sent one of the priests of Israel, who instructed the people. While they learned to fear Jehovah, they did not abandon their own idolatrous worship, but combined it with the worship of Jehovah.

Obs. 1. — A period of 253 years had now elapsed since Israel had separated from the house of David. The people continually resisted the Lord, and no chastisements produced a reformation. Seven dynasties had passed away ; among the nineteen kings who successively reigned, not one is found of whom it could be said that he did that which was right in the sight of the Lord. Even Jehu maintained the worship of the golden calves. The measure of the iniquity of the people was now full, and the long-suffering of God was exhausted.

Obs. 2.—Among the Israelites who were carried captive to Assyria, the devout Tobit (§ 112. 2, Obs.) was unquestionably not the only one who had not bowed unto Baal; there were, doubtless, others associated with him in the heathen land to which they were carried, whose afflictions and general walk and conduct directed the attention of the Gentiles to Jehovah and his divine promises, and in this manner opened to them also the door of knowledge and of faith.

§ 103. *Hezekiah, Manasseh and Amon.*

1. 2 Kings 18–20. (2 Chron. 29–32; Isai. 36–39.) — Hezekiah, the devout son of the wicked Ahaz, commenced his reign, which continued twenty-nine years, by removing the high places, and extirpating the prevailing worship of idols. Among other acts, he destroyed the brazen serpent (called Nehushtan, that is, *brazen*) which Moses had made in the wilderness (§ 55. 3, Obs), and to which the children of Israel burnt incense. After the temple, the priests and the people had been sanctified, he caused the passover to be kept with unusual solemnity, and assigned 14 days to its observance. The people of the kingdom of Israel, whom the final judgment, executed by Shalmaneser, had not yet overtaken, were formally invited to unite in the celebration, but in most instances treated the invitation with scorn. In consequence of his refusal to pay the customary tribute to the Assyrians, Sennacherib invaded the country with a powerful army. Although Hezekiah paid the enemy vast sums for the purpose of inducing him to depart, Sennacherib resolved to destroy Judah, in order that he might leave no enemy in the rear after he should have undertaken the invasion of Egypt which he already contemplated. The Assyrian general, Rab-shakeh, besieges Jerusalem, and, in the hearing of the people, utters words of scorn in reference to Jehovah and the king. Hezekiah prays to God, and Isaiah promises deliverance. In the mean time, Tirhakah (Tarakus), the king of Ethiopia, who then ruled over Upper Egypt, approached Sennacherib with a hostile army, and compelled him to depart from Jerusalem. Nevertheless, the promised deliverance did not proceed from Tirhakah, but directly from the Lord himself. The angel of the Lord destroyed, by means of a plague, 185,000 men in the camp of Sennacherib in one night. The latter escaped to Nineveh, where he was murdered in the temple of his idol by his own sons. In those days, Hezekiah was sick unto death; but when he prayed, the Lord added fifteen years to his life, and as a sign, caused the shadow on the sun-dial to go back ten degrees, according to the choice which Hezekiah had made. Isaiah directed that a lump of figs should be laid on the

boil from which the king suffered: he was then restored o health. Merodach-baladan, king of Babylon, who had recently released himself from the yoke of Assyria, sent ambassadors to congratu late Hezekiah on account of his two-fold deliverance; the latter ostentatiously displayed all his treasures to them, but was informed that not only all these, but his children (descendants) also should be carried to Babylon.

2. 2 Kings 21. (2 Chron. 33.) — Manasseh, the son of Hezekiah, reigned 55 years; he introduced all the abominations of idolatry, and was exceedingly wicked. Esar-haddon, Sennacherib's successor, who had re-conquered Babylon, carried Manasseh thither captive. But when he had sincerely repented, God restored him to his kingdom; after his return he suppressed the worship of idols. His son Amon, who restored that worship, was slain after the expiration of two years.

Obs.—If the apocryphal book of Judith is founded on an historical fact, the latter necessarily occurred during the captivity of Manasseh. In this case, the name of Nebuchadnezzar is to be considered as an additional title of Esar-haddon, according to § 89. Obs. III. Note.

§ 104. *Josiah and his successors. — Overthrow of the Kingdom of Judah. — Gedaliah.*

1. 2 Kings 22, 23. (2 Chron. 34, 35.) — Josiah, Amon's son ascended the throne when he was eight years old; in his six teenth year he began to seek after the Lord; in his twentieth year (2 Chron. 34 : 3), he commenced a thorough theocratic re formation of the religious state of the people. At the same time he fulfilled the prediction respecting the altar in Beth-el (§ 90. 2), which had been pronounced nearly four centuries before his day. While Hilkiah, the high-priest, was superintending the repairs of the temple, he found the book of the laws of Moses, which had been almost entirely forgotten, but which now furnished a foundation for the proposed reformation. While Shaphan, the king's scribe, was examining the writing, his glance fell on the curses which Moses had recorded in reference to the apostasy of the people; these he read before the king. The prophetess

Huldah, who was consulted, declared that all the things which were threatened, would come to pass. Josiah now caused a solemn assembly of the people to be held, and commanded that all the words of the book of the covenant should be read before them. He also gave directions that the passover should be kept; it was observed in a manner so solemn and so strictly conformed to the provisions of the Law, that no celebration of that festival since the days of Samuel fully equalled it. When Pharaoh-necho, king of Egypt, went up against the king of Assyria, Josiah unnecessarily opposed him and was slain in battle by him at Megiddo, B. C. 609. His guilty subjects were filled with terror when he died, for they were conscious that the deserved judgment of God had been delayed solely on account of their devout king; God had called his righteous servant out of the world, in order that he might not see the calamities which were at hand. (2 Kings 22 : 20.)

2. 2 Kings 24–25 : 21 (2 Chron. 36; Jerem. 39 and 52).— The people made Jehoahaz, a younger son of Josiah, their king. Three months afterwards, Necho, who had now conquered Phenicia, gave the throne to his elder brother, Eliakim, whom he named Jehoiakim, and carried Jehoahaz himself captive to Egypt. After Jehoiakim had reigned eleven years, Nebuchadnezzar, king of Babylon, who had defeated Necho near Carchemish (Circesium), B. C. 606, appeared before Jerusalem. Jehoiakim surrendered himself to him; the king of Babylon seized various vessels of the temple, which he carried with him, and also conducted several noble youths as captives to Babylon, among whom was Daniel. This first deportation or removal of captives is the beginning of the Captivity of seventy years, which Jeremiah had already predicted (ch. 25 : 11, 12; 29 : 10). Soon afterwards, Jehoiakim rebelled, and the Chaldees again besieged Jerusalem; he lost his life, and was succeeded by his son Jehoiachin, who reigned three months only, when he, too, surrendered to the king of Babylon. He and his family, together with the princes of the kingdom, the military men, the craftsmen and the smiths, were carried into captivity to Babylon; Ezekiel the prophet was also among the captives. — Nebuchadnezzar made Mattaniah, the youngest son of Josiah, king of Judah, and changed

his name to Zedekiah. The latter also, relying on a covenant with Pharaoh-hophra, unwisely, and contrary to the repeated remonstrances of Jeremiah, rebelled in the ninth year. Nebuchadnezzar now commenced the third siege of Jerusalem, and prosecuted it during two years. A terrible famine ensued. Zedekiah the fugitive is seized, and, as Ezekiel had foretold (ch. 12 : 13), his eyes were put out, and he was carried to Babylon, bound with fetters. Jerusalem was totally destroyed, and all the sacred vessels of the temple were carried to Babylon, B. C. 588.

Obs. — During the 387 years which had elapsed since the division of the kingdom, twenty kings had reigned in Judah, all of whom belonged to the family of David (the female usurper Athaliah is not here enumerated); of these, only seven walked in the ways of their father David. Neither these faithful kings, nor the many mighty prophets who arose, could permanently repress the torrent of corruption which invaded the people, although divine chastisements and divine patience had long sought to produce a different result.

3. 2 Kings 25 : 22, &c. (Jerem. 40–44). — Nebuchadnezzar had left a small portion of the rural population behind, and made Gedaliah the governor of the country. He resided in Mizpah, which was furnished with a small number of Chaldee soldiers; he maintained friendly relations with Jeremiah, and exercised his authority with great gentleness. Many fugitives gradually returned; peace and order in civil life began to be again established, when Gedaliah, who would not entertain suspicions, although he had been warned, was assassinated, two months after he had assumed office, by Ishmael, a fanatical Jew who was connected with the royal family. All the people who still remained, dreading the vengeance of the Chaldees, fled to Egypt.

§ 105. *The Prophets of the Captivity* (*Nahum, Habakkuk, Zephaniah, Jeremiah*).

1. The prophet Nahum, of Elkosh, in Galilee, foretold the destruction of Nineveh. — Habakkuk announced that the kingdom of Judah would be destroyed by the Chaldeans as it abundantly deserved, and also set forth the judgment which awaited those wicked invaders themselves. — Zephaniah prophesied in the days of king

Josiah. He announces God's judgments both against Jerusalem and also against the enemies of the people of God; he likewise refers to the salvation and the blessings which the preaching of the Gospel will bring to all nations

Obs.—It is Habakkuk from whom that saying proceeded, which has already exercised such vast influence: "*The just shall live by his faith.*" (Hab. 2 : 4; Rom. 1 : 17.) — Zephaniah refers to the Messianic age in these words: "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (3 : 9.)

2. Jeremiah, the son of the high priest Hilkiah, and, perhaps, the grand-son of the prophetess Huldah (compare 2 Kings 22 : 14 with 1 Chron. 6 : 13), was very young when he was called to assume the prophetic office in the reign of Josiah; the period of his labors extended beyond the destruction of Jerusalem. It was the lot of this gentle and tender-hearted man, not only to receive the commission to declare the severe judgments which awaited the degenerate people of Judah, but also to witness the infliction himself. He mournfully exclaimed: "Ah, Lord God! behold, I cannot speak: for I am a child." But the Lord answered: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee." And the Lord put forth his hand, and touched his mouth, saying: "Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." He was, like Moses, a meek and afflicted man, and, like Elijah, he was hated and persecuted, without possessing the vigor and energy of the former, or the unyielding spirit of the latter. He encountered affliction and persecution in every direction; but the wonderful support and consolation which he received from above, and his clear view of deliverance, both in the present and in remote times, fully sustained him, and made him "a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." (1 : 18.) — "O Lord, thou hast deceived me," he says

(20 : 7–11), "and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily. . . . Then I said, I will not . . . . speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. . . . But the Lord is with me as a mighty terrible one."—Jeremiah is the John of the Old Testament (§ 131. 3, Obs.), easily moved, mild and tender, and, nevertheless, possessing a spirit which glows and burns when it is aroused. He was, on one occasion, so far misled by his excited feelings, as to curse the day wherein he was born. (20 : 14–18.)

3. Jeremiah exhorted his people to yield quietly to the power of Babylon; when his words were found to produce no effect, he announced the destruction of the holy city and the removal of the people to Babylon. Nevertheless, he comforted them also, and assured them that they should return after a captivity of seventy years. Nebuchadnezzar permitted him to select a place of residence, and he remained in the holy land. His deep and affectionate interest in the remnant of his people, whom he accompanied to Egypt after the murder of Gedaliah, urged him to exhort and comfort the unhappy fugitives in that country; *there* also he encountered persecution, and, according to an ancient tradition, he was stoned to death. In his Lamentations he mourns for his people, as he surveys the ruins of the holy city, and while their misery distresses his soul, he exhorts them to repent.

Obs. — The following prediction concerning Christ occurs in ch. 33 : 14–17: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause *the Branch of righteousness to grow up unto David;* and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, *The Lord our Righteousness.* For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel."

§ 106. *The Captives. — Ezekiel.*

1. False prophets and deceivers appeared among the captives, who encouraged the perverse spirit with which the people bore

the yoke of the Chaldeans that was laid upon them by God's judgment; they led the people astray by awakening delusive hopes in their hearts. When the tidings of these things reached Jeremiah, he availed himself of the opportunity afforded by the journey of certain ambassadors of Zedekiah to Babylon, and transmitted a letter to the captives. "Build ye houses," he wrote in the name of the Lord, "and dwell in them; and plant gardens, and eat the fruit of them . . . . Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace . . . . After seventy years shall be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (ch. 29).

2. While Jeremiah labored among those who had been left in the holy land, Ezekiel was similarly engaged among the captives by the river of Chebar (*Chaboras, Habor*, emptying into the Euphrates at Carchemish). He contended against the delusions propagated by false prophets, and against the carnal hopes and the impenitent mind of the captives. The features of his character are entirely different from those which predominate in Jeremiah; he is ardent and impetuous, bold and glowing with zeal. His writings abound in sublime and mysterious visions. During the short period which preceded the actual destruction of the city of Jerusalem, the captives, deceived by their false prophets, entertained the hope of a speedy return to their country. This unfounded hope the prophet labored to expel from their bosoms, and announced both by his words and by his actions, by direct instructions and by symbols, that the destruction of the holy city was inevitable. When that catastrophe had really occurred, he comforted the dispirited people by indicating both a deliverance which was approaching, and also one which was still distant.

Obs. — The following predictions of Ezekiel refer to the times of the Messiah: "I will set up *one Shepherd* over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." (34 : 23.) "A new heart will I give you, and a new spirit will I put within you: and I will take away the stony

heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (36 : 26, 27.) The vision in ch. 37, of a valley full of dry bones which are restored to their former condition by the breath of God, is a description of the redemption of the people. (§ 119.) The sketch in ch. 40–48, derived from a prophetic vision, of a new temple, a new Jerusalem and a new division of the land, is remarkable in the highest degree.

3. Great numbers of the captives were soon reconciled to the necessity of dwelling in a strange land; their outward condition was so favorable, indeed, that many who were satisfied with mere external prosperity, ceased to long for their own home. Nevertheless, those who were governed by more elevated sentiments, retained in their hearts an ardent desire to be restored to the land of their fathers, to the holy city, and to the courts of the Lord. These sentiments are expressed in impassioned language in the one hundred and thirty-seventh psalm: "By the rivers of Babylon, &c." The discipline of the Captivity produced abundant fruits; the inclination of the Israelites to worship strange gods, which had previously been invincible, disappeared entirely, and was succeeded by a faithful and inflexible adherence to the Law of the fathers, which was, however, often characterized by formality and self-righteousness.

§ 107. *The Prophet Daniel.*

1. Ch. 1–3. — Daniel was educated in Babylon, together with his three friends, Shadrach, Meshach and Abednego, in the school of the Magians, and received the name of Belteshazzar. On a certain occasion, Nebuchadnezzar perceived that he had forgotten a remarkable dream which had troubled his spirit; as the magians whom he summoned, could not make known either the dream or the interpretation of it, the choleric king commands that they should all be put to death. Daniel asks that time should be given to him, prays to God, and reveals to the king both the dream and its interpretation. The king had beheld a great image with a head of gold, a breast of silver, a body of brass, legs of iron, and feet part of iron and part of clay. A stone, cut out

without hands, crushed the image and became itself a great mountain which filled the whole earth. According to Daniel's interpretation, the four great monarchies are here described according to their historical succession and their distinctive features: the Assyrio-Babylonian, the Medo-Persian, the Græco-Macedonian and the Roman, — the latter in its Eastern and Western divisions. The stone which crushed the image and filled the whole earth, indicated that "the God of heaven would set up a kingdom which should never be destroyed; that this kingdom should not be left to other people, but that it should break in pieces and consume all these kingdoms; and that it should stand forever." Daniel is now appointed to be the master of the Magians, and ruler over the whole province of Babylon. Nebuchadnezzar soon afterwards caused an image of the god Bel to be made of gold and of a large size, which he commanded all to worship. Daniel's three friends, who refuse to obey, are condemned to be cast into a burning furnace. The astonished king sees the three men walking in the midst of the fire uninjured, and accompanied by a fourth whose "form was like the Son of God." He now makes a decree that all should revere the God of these men.

2. Ch. 4. — Nebuchadnezzar dreamed again. He saw a very great tree bearing much fruit, which, at the command of an angel, was cut down; his heart was changed from man's, a beast's heart was given to him, and, with a band of iron, he was in the midst of the grass of the field. Daniel thus interprets the dream: Thou, O king, art that tree; thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt eat grass; then shall thy reason return to thee, and thy kingdom be restored.—All this came to pass. The king on a certain occasion stood on the pinnacle of his royal palace, and, deifying himself in his pride, he uttered the presumptuous words: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" He was immediately seized with the lycanthropy, a species of madness, during the influence of which the individual believes himself to be a wild beast; his body was wet with the dew of heaven, and he did eat grass as oxen. Afterwards, he lifted up

his eyes unto heaven, his understanding returned to him, he praised the Most High, and, by a decree which he made, he commanded all his subjects to worship *Him*.

3. Ch. 5.— During the reign of Nebuchadnezzar's son, Belshazzar (Evil-merodach), Daniel is neglected and forgotten. The king made a great feast, at which he profaned the sacred vessels of the temple (§ 104. 2). While he was drinking wine, a hand was seen on the wall of the banquet-chamber, which wrote certain illegible words. The queen-mother proposes that Daniel should be called, who reads these words: *mene, mene, tekel, upharsin*, that is, *numbered, numbered, weighed, divided*, and refers them to the impending destruction proceeding from the Medo-Persian monarchy. The terrified king commanded that the prophet who predicted his ruin should be clothed with scarlet, and be proclaimed as the third ruler in the kingdom — possibly, hoping to avert the threatened calamity by the adoption of these measures. But in that night Belshazzar was slain, and Darius the Mede took the kingdom.

Obs. (See § 89. Obs. III.) — It is usual to assume that Belshazzar is Naboned, the last king of the Chaldeans, and that the night in which the writing was seen on the wall, is the same night in which Cyrus entered the city through the bed of the Euphrates, the waters of which he had diverted into another channel. But Naboned was a Babylonian, whose origin was obscure (τὶς τῶν ἐκ Βαβυλῶνος); he was, moreover, the fourth king after Nebuchadnezzar, while the latter was, according to Daniel 5 : 11, 13, 18, 22, immediately succeeded by Belshazzar his son. Consequently, Belshazzar is Evil-merodach, and Darius the Mede is Neriglissor. Darius was, according to ch. 9 : 1, the son of Ahasuerus, of the seed of the Medes. As Cyaxares, the king of the Medes, is called Asuerus in the Greek accounts also, Darius is probably a son of Cyaxares, the brother of that Astyages, who found a place of refuge in the dominions of his father-in-law Nebuchadnezzar after the overthrow of the Median power. — Those who adopt the account which Xenophon gives, identify Darius with Cyaxares, whose general Cyrus was when he took Babylon. (See § 89. Obs. V.)

4. Ch. 6. — Darius the Mede appointed Daniel to be the president over a third part of the kingdom. The envious courtiers persuade the aged and weak king to publish a decree that no one

shall ask a petition of any god or man for thirty days, except of the king. Nevertheless, Daniel prayed and made supplication before his God, and Darius, who is bound by his own irrevocable decree, necessarily permits the prophet to be cast into the den of lions. Daniel's life is preserved, but his enemies are cast into the den, and destroyed by the lions.

5. Ch. 7, &c. — Daniel afterwards had a new vision referring to the four great monarchies. Four great beasts come up from the sea, which is here the symbol of the restless or waving mass of human beings who constitute the different nations of the world; the Ancient of days appears, the judgment is set, and the books are opened. Then one like the Son of man came with the clouds of heaven to the Ancient of days, and to him an everlasting kingdom was given. The seventy years of Jeremiah in the mean time expire, and Daniel, who observes the time, prays fervently to God. The angel Gabriel appears to him and conveys the following revelations: That at the beginning of his supplications the commandment had come forth (permitting the captives to return, in the first year of the reign of Cyrus) — that within *seventy weeks of years*, reckoned from the re-building of Jerusalem, the Messiah would come, the transgression would be finished, an end of sins be made, reconciliation for iniquity be effected, and everlasting righteousness be brought in — and that then the Messiah would be cut off, and the people of the prince who should come, would destroy the city and the sanctuary (ch. 9 : 23–27). — At a later period Gabriel informed him more fully of the history of the second and the third of the great monarchies, and furnished specially the details respecting Antiochus Epiphanes, the type of Antichrist.

Obs. — Ezekiel (ch. 14 : 14, 16, 20; 28 : 3) classes Daniel with the righteous and wise Noah and Job. Christ himself calls him a prophet (Matt. 24 : 15). — He is called, and he really is, *a man of desire* (10 : 11, *vir desiderii*, "a man greatly beloved," Engl. vers.); it was his desire to witness the manifestation and the victory of the kingdom of God.

§ 108. *The Return of the Captives, and the Building of the Temple.—Ezra.—Nehemiah.—Esther.*

1. Ezra 1–6.—The prophet Isaiah had called Cyrus the shepherd and the anointed of the Lord (ch. 44 : 28; 45 : 1; comp. Jerem. 50 : 44); that monarch, who was appointed by the Spirit of the Lord to perform the work, gave permission to the captives to return, in the first year of his reign over Babylon, B. C. 536. A comparatively small number of the Jews, however, availed themselves of this permission; the larger portion of the people preferred the comforts which they found in a strange land to the inconveniences which they would encounter in their original home. Prince Zerubbabel (Zorobabel, Matt. 1 : 12), a grandson of Jehoiachin (1 Chron. 3 : 17–19), and the high-priest Jeshua or Joshua, conducted nearly 50,000 Jews, bearing 5400 vessels of the house of the Lord, to Jerusalem, and actively engaged in the building of the temple. The Samaritans proposed to assist in the work; but the newly-arrived colonists, taught by the experience of their fathers, declined the offer. The former sought revenge by circulating calumnies, which reached the ear of the king. The building of the temple was interrupted during the reign of Cambyses, and a strict prohibition to continue it was issued by Pseudo-Smerdes. Darius Hystaspis, however, afterwards gave the captives the royal permission to proceed, and afforded them aid. New zeal now animated the Jews, and, encouraged by the prophets Haggai and Zechariah, they completed and consecrated the temple, B. C. 516. This second temple did not contain the ark of the covenant, which had probably been lost in the days of the last idolatrous kings of Judah, and the Holiest of all was a vacant place.

2. Ezra 7, &c. — During the reign of Artaxerxes (probably Artaxerxes Longimanus) a second company of colonists proceeded to Jerusalem, B. C. 458, conducted by Ezra, a scribe in the law of Moses, and a descendant of Seraiah the high-priest. He earnestly exhorted the people to repent, commanded them to put away all pagan wives, and zealously instructed all in the Law.

3. Nehem. 1, &c.—Thirteen years afterwards, Nehemiah, the cup-bearer of the same king, received tidings of the unhappy con-

dition of the people; he made a successful application to the king to be invested with the necessary powers, and then proceeded to Jerusalem. The building of the walls of Jerusalem was commenced with great vigor, but the offended Samaritans, led by Sanballat, attempted to interrupt the work by violence. While Nehemiah employed one half of the people as builders, and armed the other half, who served as guards, he also endeavored, with the assistance of Ezra, to confirm the confidence of the people in God. After the walls were completed, nine parts of the people removed to other cities, and the remaining, or tenth part, occupied Jerusalem. After having devoted twelve years to these labors, Nehemiah returned to Persia; but, during the reign of Darius Nothus, he appears the second time as the governor of Jerusalem. He energetically corrected the abuses which had arisen during his absence; even Manasseh, the son of the high-priest, who refused to put away his pagan wife, was driven away. Sanballat, his father-in-law, then built a temple on mount Gerizim; Manasseh was the first high-priest, and reformed the Samaritan religion, which had hitherto been, to a considerable extent, a species of paganism.

Obs. — No well-founded doubts can be entertained respecting the fact that the books of Ezra and Nehemiah were written by the men whose names they respectively bear.

4. The book of Esther contains a supplement to the history of the Israelites during their connection with Persia. Ahasuerus (Xerxes) repudiates his wife Vashti for refusing to present herself before him and the court during a season of revelry, when large quantities of wine had been consumed by the king and his nobles. Esther, a Jewish orphan, is chosen as queen in her place. Her kinsman, Mordecai, renders an important service to the king by conveying information of a conspiracy against him, the object of which was to destroy his life. When Mordecai refused to bow and reverence the Amalekite Haman, the king's favorite, the latter obtained a royal decree, commanding that all the Jews in the kingdom should be put to death on a certain day designated by lot. Esther, impelled by the urgent terms employed by Mordecai in his request to her, ventures to present her

self to the king, without having been called by him: she is graciously received, and solicits the king to come with Haman to the banquet which she had prepared. In the mean time, the king, who could not sleep on that night, is reminded by the royal records which are read before him, that the services of Mordecai had not been rewarded. Haman, who had devised a fantastic mode of doing honor to a man esteemed by the king, is compelled, in place of receiving the homage which he expected, to execute the whole plan himself in favor of his deadly enemy, for whom he had already erected a gallows in the court of his house. At the banquet, Esther discloses his purposes to the king, and he is immediately hanged on the gallows which he had prepared for Mordecai. As the Persian king was not permitted to recall a decree, he granted permission to the Jews to defend themselves, and to destroy their enemies. In commemoration of this great deliverance, the festival of Purim (that is, *lots*), was instituted.

Obs. — The book of Esther was probably written in the same age in which the events occurred which it records. The attempts already made to ascertain the name of the author have been altogether unsuccessful.

§ 109. *The Prophets who appeared after the Return from Babylon.* (*Haggai, Zechariah, Malachi.*)

1. Haggai encourages the people to engage with zeal in the building of the temple, and comforts the aged Jews who had in early life seen the temple of Solomon, and who mourned and wept when they beheld the inferiority of the new building; he announces that this is the temple in which the Messiah shall appear.

Obs. — Both when the tabernacle and also when the first temple was consecrated, the prefigurative glory of the Lord in a cloud filled the place (Exodus 40 : 34; 1 Kings 8 : 11). This manifestation was not granted when the second temple was consecrated; in place of it, however, it was appointed by the Lord that the archetypal or original Shechinah, the true and essential glory of the Lord, *Christ*, in whom dwelleth all the fulness of the Godhead bodily (Col. 2 : 9), should appear in that temple. To this event the prediction of Haggai

refers: "The glory of this latter house shall be greater than of the former" (2 : 9), for "*the Desire of all nations* (Gentiles) shall come" into it (verse 7).

2. Zechariah abounds, like Ezekiel, in apocalyptical visions of the last days, and, like Isaiah, furnishes many descriptions of the humiliation and the sufferings of the Messiah.

Obs. — He says: "Behold the man whose name is the *Branch;* and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne" (6 : 12, 13). — He prophesies (8 : 22), that in the days of the Messiah, "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." He describes (9 : 9) the peaceful and humble approach of the Messiah to the city: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy *King* cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The covenant made for thirty pieces of silver, the casting down of the money in the temple, and the purchase of the potter's field are described in 11 : 12–14. — The following predictions also occur: "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have *pierced*" (12 : 10). — "In that day there shall be *a fountain opened* to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13 : 1). — "Awake, O sword, against my Shepherd, and against *the man that is my fellow*, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones" (13 : 7).

3. Malachi is the last of the prophets of the Old Testament; he appeared as a prophet in the days of Nehemiah. He foretold that the arrival of the Messiah would occur while the second temple stood, and described his forerunner.

Obs. — God gives the promise; "Behold, I will send *my messenger*, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (3 : 1). — "Unto you that fear my name, shall the *Sun of Righteousness* arise with healing in his wings" (4 : 2). – Behold, I will send you *Elijah the prophet* before

the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (4 : 5, 6).

§ 110. *Ecclesiastes.*

The book which bears the name of Ecclesiastes, or the Preacher (Koheleth), and is placed among the writings of Solomon, was probably written at a later day than the other books of the Old Testament; the period which followed the Captivity is indicated by the language and style, the peculiar sentiments and the general character and contents of the book. The name of the author cannot be ascertained. It is an error to suppose that he professes to be king Solomon himself; it is, rather, his purpose to introduce the reader, by means of poetic imagery, to an assembly in which the wise Solomon (as the representative of wisdom and the author of the proverbial mode of instruction) expresses his views respecting the problems of this life. The book resembles the Proverbs of Solomon in the form which it assumes, but the contents bear an affinity to those of the book of Job, since both attempt to solve those problems. The poet derives his materials from his experience of the vanity of all earthly efforts and designs, and from their opposition to the true conception of an unchangeably holy, good and just order of the world. He finds, on the one hand, in the fleeting nature and the vanity of life on earth an encouragement given to man to enjoy the pleasures and the goods of the world which God bestows, with gratitude, cheerfulness and contentment; he points, on the other hand, to the divine government of the world which overlooks no details, and to the divine justice which is retributive in every instance; thus he confines this enjoyment of life within the limits of righteousness and the fear of God, in order that it may not degenerate into levity and impiety. The writer's views are still restricted within the narrow bounds of the declarations of the law in the Old Testament respecting retribution, death and the Scheol (§ 36. 2, Obs.); nevertheless, the problems of this life, and their inconsistency with the conception of a divine government of the world, so forcibly impress his mind, that he is compelled to pass beyond

the limits to which he had been confined; thus, as he proceeds onward, his doubts, his uncertainty, his own reflections and an inward impulse combine to awaken the presentiment, and, indeed, to give him the assurance that all these problems and the contradictions which they involve, will be finally solved and fully explained in the judgment, or in the retribution and adjustment of an endless life beyond the grave. — Hence, the result of the reasoning of the book, is the inevitable conviction, proceeding from a continued development, that the religious views of the Old Testament at the point which it has reached are not absolutely complete and satisfactory. The book thus gives birth to a longing after a higher revelation, and, pervaded by a peculiar presentiment, bends forward towards *that* light which has arisen for us in its full splendor through the resurrection of Christ. The writer performed the same work *negatively*, which the prophets performed *positively* when they uttered their Messianic predictions — both facilitated the transition from the old to the new covenant by exhibiting the incompleteness of the religious knowledge of their day; it is, indeed, this feature which renders the book eminently important. It is characterized by an elevated moral and religious earnestness; its sayings are entitled to the same appellation which it gives to the words of the wise (ch. 12 : 11) — they are "goads and nails" with which those who are mere children in wisdom and understanding are not permitted to sport.

§ 111. *The Canon of the Old Testament.*

The sacred writings of the Old Testament were first collected, as it is highly probable, by Ezra and Nehemiah (Neh. 8 . 1-10; 2 Macc. 2 : 13). After Prophecy had ceased under the old covenant with Malachi, and the civil polity was re-organized in conformity to the revelations of God in the Law and the Prophets, the want was deeply felt of such a collection of sacred writings containing divine revelations, as would possess an ecclesiastical sanction. It is, however, still a contested point whether the collection of these sacred writings was entirely completed and closed already in the days of Ezra and Nehemiah; many weighty con-

siderations seem to decide the question in the affirmative. According to a Jewish tradition, Ezra, assisted by the so-called Great Synagogue, consisting of 120 members, over whom he presided, arranged and completed the collection. In the Prologue of the (apocryphal) book of Jesus the son of Sirach, or, Ecclesiasticus, the whole collection is represented as one that is already complete; and the fact is well-known that in the days of Christ it was regarded as firmly established, and that it was acknowledged and quoted by him and the apostles, as the *Word of God* (see Matt. 1 : 22; 5 : 17, 18; 22 : 43; Acts 1 : 16; 13 : 34, 35; 28 : 25; Rom. 1 : 2; 3 : 2; Heb. 1 : 1; 10 : 15; 2 Tim. 3 : 15, 16; 1 Pet. 1 : 11; 2 Pet. 1 : 21. — § 186, Obs. 1).

Obs. — The complete collection of the sacred writings is called the *Canon*, (that is, *measure*, *rule*), because these constitute the rule of all religious faith and practice. — The Old Testament contains the following documents: 1. Those relating to the *foundation* of the old covenant: the five books of Moses. — 2. Those relating to the *history* of the old covenant: Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther. — 3. Those relating to the *religious life* of the people of the old covenant: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. — 4. Those relating to *Prophecy* in the old covenant: Isaiah, Jeremiah, Ezekiel and Daniel — Hosea, Joel, Amos, Obadiah — Jonah, Micah, Nahum, Habakkuk — Zephaniah, Zechariah, Haggai, Malachi. — The Hebrew Bible adopts the following arrangement: 1. The Law, or the Torah. 2. The early prophets: Joshua, Judges, Samuel, Kings. 3. The later prophets: all from Isaiah to Malachi, excepting the Lamentations and Daniel. 4. The Ketubim or Hagiographa: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles.

SEVENTH PERIOD.

FROM THE CESSATION OF PROPHECY IN THE OLD TESTAMENT TO ITS FULFILMENT IN THE NEW TESTAMENT.

(A period embracing about four centuries.)

§ 112. *Characteristic Features of this period.*—(*The Apocrypha.*)

1. During a period of more than 400 years, extending from Malachi to John the Baptist, concerning whom the former prophesied, the voice of Prophecy was not heard; the appearance of a true prophet (προφήτης πιστός "a faithful prophet," 1 Mac. 14 : 41) was most earnestly desired. The chosen people, after having received the instructions and been subjected to the discipline appropriate to the season of youth, had attained a mature age; the task was now imposed on them of proceeding onward without the advantage of receiving special directions and aid in all cases, and of producing evidences of the degree to which they had been benefited by their past experience and knowledge. The laws of Moses and the predictions of the prophets were adapted to be both a light unto their path, and a staff in their hands — by these they were effectually secured against the destructive influences of heathenism. After this deadly foe had been subdued and the struggle had terminated, the people were once more placed in possession of political independence, in order that they might perform their appointed task without meeting with obstacles in any direction. The present period is also remarkable as constituting *Israel's missionary age.* It was a judgment inflicted upon the chosen people of God when they were carried away captive to a heathen land; but, according to the course which God frequently adopts, this judgment was attended with gracious gifts, of which, in the present case, pagans were the recipients. It was designed that a knowledge of Israel's faith and Israel's hopes should be imparted to the latter, and that an avenue to salvation in Christ should be opened to them also. Thus, too, even the hesitation of the Israelites to leave the land of captivity, although not proceeding from worthy motives (§ 108. 1), was rendered subservient to the divine plan of salvation

And even if Israel did not understand this great call to engage in missionary efforts, nevertheless, its object was attained through the circumstance that the dispersed Jews erected Synagogues in all places, in which the Law and the Prophets were read and expounded, and that free access to the services was granted to the heathen.

2. The results of the rigorous discipline of the Captivity were salutary in other respects. Not only did every trace of the former tendency of the Israelites to adopt pagan customs and introduce idolatry, disappear, but the latter were henceforth regarded with detestation. Nevertheless, other tendencies were gradually developed in the character of the people, which ultimately not only led them to reject the great salvation that had been promised, and for which preparations had been made during a period of 4000 years, but also influenced them to deny and to kill the Holy One and the Just. (Acts 3 : 14, 15.) These characteristic features were, on the one hand, an untheocratic seclusion or reserve, an inflated national pride, irrational and carnal Messianic hopes, a frantic reliance on their own works and their own righteousness, and a foolish inclination to overrate trivial acts and undervalue weighty matters (Matt. 23 : 23, 24); they were seen, on the other hand, in that Sadducean unbelief which treated the precious promises and hopes of the fathers with mockery alone. (§ 115.) But while the mass of the people were thus ripening for final destruction, all true Israelites steadily beheld these promises, sincerely hoped for their fulfilment, and found deliverance and salvation in the Saviour who appeared on earth.

Obs. — The author whose writings constitute the chief source whence the history of this period is derived, is the Jewish historian Josephus; materials are also occasionally furnished by the Apocrypha and by Greek and Roman writers of profane history. As the gift of prophecy was now withdrawn, the writings which originated during this period among the people of the covenant, cannot be regarded as the Word of God. They are accordingly called the *Apocrypha*, that is, *concealed* writings, because they cannot, like the writings of the prophets, be placed on the candlestick of the Church, and serve as an infallible *divine* light unto our path. They were, however, written by devout and enlightened men of the old covenant,

and, therefore, they may be read with advantage, as Luther says. although they are not free from error; as sources of history, and as witnesses of the religious views of their age, they are worthy of great esteem. The following belong to the collection: — 1. The book of Judith; the history of a devout Jewish widow, who by her courage delivered Bethulia, when it was besieged by Holofernes, who is styled the chief captain of Nabuchodonosor. (§ 103. 2, Obs.) — 2. The Wisdom of Solomon; an imitation of Solomon's Proverbs, by an author whose name is unknown. — 3. The book of Tobit; the history of a devout Jew, a captive of the Assyrians (§ 102. 2, Obs. 2); descriptive of the blessings which flow from the religious education of children. — 4. The Wisdom of Jesus the son of Sirach, or Ecclesiasticus; it contains many wise and excellent sayings resembling Solomon's Proverbs. — 5. The book of Baruch; it contains exhortations addressed to the people in reference to the Babylonian captivity; Baruch appears as a cotemporary of Jeremiah in chapters 32, 36, 43 and 45 of that prophet. — 6. Two books of the Maccabees; the contents are of an historical character. (§ 114.)—7. The rest of the chapters of the book of Esther; a supplement to the canonical book. — 8. The history of Susanna, the history of the destruction of Bel and the Dragon in Babylon, the Song of the three holy children in the furnace; these portions are all supplementary to the history of Daniel.—9. The Prayer of Manasses. (§ 103. 2.)— Josephus, the Jewish historian, was the son of a Jewish priest, and during the war with the Romans (§ 117), commanded a portion of the Jewish forces. He wrote a history of that war, as well as a history of the Jews, extending to the reign of Nero; the latter work bears the title of "Jewish Antiquities."

§ 113. *The Jews and the third Great Monarchy.*

1. Alexander the Great, whom Daniel had seen in his visions (ch. 8), as a he-goat, advancing with such impetuosity that he touched not the ground, had been delayed seven months in his rapid and victorious career, by the siege of Tyre. During the siege, he sent to Samaria and Judea, and required the people to furnish him with additional troops, and supplies of food. Samaria was willing to obey, but Jaddua, the high-priest, who had sworn fealty to the Persians, refused to furnish the required aid. After the fall of Tyre, Alexander proceeded, as Josephus relates, to Jerusalem, thirsting for revenge. The people fasted and prayed;

the high-priest, clad in his pontifical robes, and the priests and Levites in white attire, formed a solemn procession, and marched forth to meet the conqueror. Alexander's wrath was instantly appeased; he kindly saluted the high-priest, gave him his hand, and adored the name of Jehovah inscribed on the plate of gold which was attached to the diadem of the high-priest. He explained to his attendants that a man similarly apparelled had appeared to him in Macedonia in a dream, announcing that *his God* had given to him (Alexander) dominion over all Asia.—Alexander entered the city of Jerusalem in peace, offered sacrifice, read Daniel's predictions respecting himself, and departed after granting valuable privileges to the city.

Obs.—Alexander occupies a very important position in the history of the development of the kingdom of God. He made Alexandria the centre of the commerce of the world, and the source of a new period of the culture of the human mind; it combined in amity the energies both of oriental and occidental nations. The numerous colonies which were founded, and the active trade which prevailed, maintained a very intimate intercourse of these nations with each other. The Greek language became the language of the world. Thus it was through the course which Alexander pursued that the fulfilment of the conditions approached, on which depended the speedy extension to all parts of the world of that salvation which was prepared for all people in the seed of Abraham.

2. After the death of Alexander, B. C. 323, Palestine came into the possession of Laomedon, one of his generals; but it was soon afterwards, B. C. 320, wrested from him by Ptolemy Lagi. As Onias II., the high-priest, had resolved to adhere faithfully to Laomedon, Ptolemy attacked Jerusalem on a Sabbath-day, and took the city without meeting with resistance; political considerations, however, induced him to treat the Jews with great gentleness and humanity. He removed 100,000 Jews to Egypt, and granted them the same rights which the Macedonians enjoyed. He frequently employed them, on account of their approved fidelity, when he garrisoned fortified places. In the year B. C. 314, Antigonus took possession of Palestine, but, after he lost his life in a battle near the city of Ipsus, the country reverted to the Ptolemies, and remained a hundred years in their

power. During this period, the condition of the Jews was peaceful and happy. It was only towards the close of the dominion of the Ptolemies that the circumstances of the Jews again assumed an unfavorable character.

Obs. — The highest tribunal in Jerusalem was the Great Council (*Synedrium* or *Sanhedrin*), composed of seventy members, who decided all causes according to the laws of the fathers, and had the right of judging in capital cases. — As all monarchs endeavored to induce the Jews to settle in their new colonies by granting to these the most valuable privileges, the latter were gradually dispersed over the whole world. They built Synagogues in all places, and in these, pagans found an opportunity to become acquainted with Israel's faith and hopes. The Greek language gradually became the native language of the scattered Jews (the Jews of the diaspora or dispersion), who derived the name of Hellenists from that circumstance, and formed a connecting link between Judaism and heathenism. Hence the want of a *Greek version* of the Old Testament was felt. Ptolemy Philadelphus is said to have caused this translation to be made for the large library which he had recently founded; it derives its name, *Septuagint* (that is, *seventy* interpreters), or simply, the LXX, according to an old legendary tale, from the circumstance that 72 scribes from the city of Jerusalem, confined in separate cells in the island of Pharos, translated the Hebrew Scriptures, and that their respective translations agreed word for word! — During the reign of Philometor, B. C. 180–145, Onias the priest, who had emigrated to Egypt, even built a temple in Leontopolis in Egypt, according to the model of the temple of Jerusalem, but of smaller proportions; it was destroyed by the Romans during the reign of the emperor Vespasian.

3. Antiochus the Great of Syria took possession of Palestine by force in the year B. C. 203; after the possession of the country had, during several decades of years, been contested by the Ptolemies and the Seleucidæ respectively, the latter finally prevailed. Antiochus also granted the Jews many privileges, and amply secured their religious liberty. His son and successor, however, Seleucus Philopator, caused the temple of Jerusalem to be plundered (2 Macc. ch. 3), for the purpose of obtaining money, and his successor, Antiochus Epiphanes, was guilty of unexampled cruelties in attempting to compel the Jews to adopt the customs and the religion of the Greeks. He conquered Jerusalem in the

year 169 B. C. In consequence of the obstinate resistance of the Jews, the Syrians committed ravages of the most terrible character. The city and the temple were plundered, the walls of the city were cast down, the temple was profaned and dedicated to Jupiter Olympius, the sacred writings were torn and burnt, and every imaginable mode of torture was applied for the purpose of compelling the Jews to renounce the religion and the customs of their fathers — these attempts were, however, in most cases, made in vain. This was the abomination of desolation in the holy place, spoken of by Daniel (ch. 11 : 31) — a type of another desolation that still belonged to the future (Matt. 24 : 15).

§ 114. *The Maccabees or Asmoneans.*

At this period of general distress, the means of deliverance were found to be the faith and courage of the priest Mattathias and of his five sons in Modin, in the mountains of Judah. He was brought forward by the audacity of a Jew, who offered sacrifice to an idol in his presence, and whom he slew. A number of bold men, who entertained his own sentiments, gathered around him; while these declined a pitched battle, they made incursions to all parts of the country, and thus inflicted serious injuries on the Syrian garrison. After the death of the father, B. C. 166, the oldest son, Judas Maccabee, who was bold and ardent like a young lion, succeeded, after a rapid and victorious career, in expelling the Syrians, and restoring divine worship in the temple, B. C. 165. The feast of the Dedication of the temple (John 10 : 22) was instituted for the purpose of commemorating the event. When he was again assailed, he applied to the Romans whose alliance he solicited, but, in place of substantial aid, he received promises alone from them. After that act, the blessing of God seemed to depart from him; he was totally defeated by the Syrians, and lost his life, B. C. 161. He was succeeded by his brother Jonathan, who was assassinated, B. C. 143. The third brother, Simon, favored by the disorders of the time, at length succeeded in taking the fortress of Zion in Jerusalem, B. C. 141, which had been hitherto occupied by the Syrians, and in securing for his people an independence which was no longer assailed, and

which even the Syrians recognized. The grateful people now invested, B. C. 140, his family with the hereditary dignity of both a prince and a high-priest, "until there should arise a faithful prophet" (1 Macc. 14 : 41). Simon was slain by Syrian assassins in the year B. C. 135. His son and successor, John Hyrcanus, conquered Samaria and Galilee, and destroyed the temple on mount Gerizim. He next subdued the Edomites or Idumeans, and compelled them to unite with the Jewish people by receiving the rite of circumcision. His son Aristobulus assumed the title of king in B. C. 106. After this period, the history of the Maccabees presents nothing else but a succession of disgraceful cabals and sanguinary family quarrels.

Obs. — The name of the *Asmoneans* is said to be derived from Asamonæus, the great-grandfather of Mattathias. They obtained the name of *Maccabees* from Judas Maccabee (Makkabi) who himself received the latter appellation (Makkab, equivalent to the word *hammer*) on account of his energetic and heroic deeds; the name of Charles *Martel*, the grand-father of Charlemagne, is analogous. According to another, but less probable, explanation, the name of Makkabi was inscribed on the ensigns of the Maccabees, and was formed by simply placing together the initial letters of the Hebrew words: *Mi Kamokah Baalim Iehovah*, that is: "Who is like unto thee, O Lord, among the gods?" (Exod. 15 : 11.)

§ 115. *The Scribes, the Pharisees, and the Sadducees.*

1. After the voice of Prophecy had ceased to be heard, the Jews guarded with special care the treasure of the sacred writings containing the predictions already given — "the Law and the prophets." These were rightly regarded as the Canon or rule of all religious knowledge and practice. A particular class of men was gradually formed who devoted themselves exclusively to the study of the sacred Scriptures, and to the instruction of the people therein; the title of honor which they received was that of *Scribes*. At a later period they claimed the honorable appellation of *Rabbi*, that is, *Master*. The anxiety of the Jews to maintain a correct understanding of the Scriptures, and to close every avenue to any novel interpretation, soon led to the formation of an established and traditional mode of interpretation, the

origin of which they endeavored to refer to Ezra, and even to Moses. In the same manner, the solicitude and conscientiousness with which they watched over the strictest and most precise observance of the religious ceremonies of the Law, led to increased exactions, which were added as a part of that Law. The Mosaic law was, unquestionably, a wall of partition, designed to preserve Israel from the influence of pagan customs and modes of worship. But the Jews gradually adopted the opinion that it was necessary to protect this wall of partition, consisting of the commands of God, by another wall of partition, consisting of traditions; they confined their attention more and more to the external works of the law, and followed a path which necessarily conducted to the extinction of the spirit of the law. The Scribes displayed as much zeal in maintaining the observance of these traditions of the fathers, as of the written Word of God. — The distance of the places of residence of many Jews from the temple, and the want of public instructions which was experienced, led to the establishment of Synagogues; these were the places henceforth appropriated to the public devotions of the people. The Jews assembled in them on Sabbath-days and on the festivals appointed by their religion; they united in offering prayer and were edified by hearing the Word of God, which the scribes read, explained and discussed. The service of the temple suffered no detriment in consequence of this institution, as all the religious acts which essentially belonged to the direct public *worship* (cultus), continued to be performed in the temple alone.

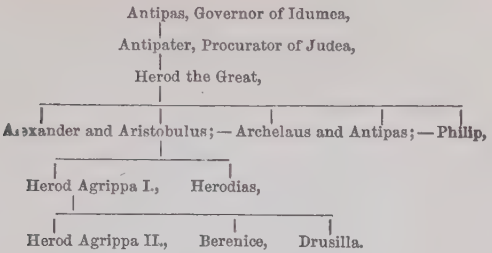
2. The true representatives of this tendency to observe the traditions were the *Pharisees*, a sect, partly political and partly religious, whose origin is involved in obscurity. The Hebrew word from which their name is derived, designates them as persons *separated* from others and righteous, distinguished from others by superior sanctity. During the reign of the later Maccabean princes, whose religious character gradually receded from the view as their political position acquired greater prominence, the Pharisees formed a party in opposition to them; the influence of the latter was felt the more sensibly, as they governed the mass of the people with undisputed authority, and constituted the majority in the Sanhedrin. They earnestly resisted every

violation of the Law and of the institutions and traditions of the fathers, and were often successful; but they wandered further and further from the true path, relied on outward works, affected uncommon sanctity, and became hypocrites. Such were their characteristic features pre-eminently, at the time when the Saviour appeared. The sect, nevertheless, even in that day, included many devout and upright men, and even many indiscreet zealots among them were honest and sincere, although their zeal might not be according to knowledge. The *Sadducees*, who formed a party in opposition to the Pharisees, exerted their influence chiefly among men of rank and wealth. They regarded a certain scribe, named *Saddok*, from whom their name is derived, as the founder of their sect. The Pharisees attached, in their teaching and their mode of life, the highest importance to the traditions and commandments of the fathers, and assigned a prominent position to the doctrine of the existence of higher spirits (angels and demons), as well as to the doctrines of the immortality of the soul, the resurrection of the dead, the judgment and a retribution, according to the Scriptures. In opposition to them, the Sadducees rejected all the traditions, positively denied the existence of angels and demons, and combated the doctrines of immortality, of a resurrection and of an eternal retribution.

Obs.— A third religious sect which existed at this period among the Jews, called the *Essenes*, is not mentioned in the Bible. Their origin, as well as their precise views, are both involved in obscurity. They were a species of Jewish anchorets, secluded themselves from the world, observed a community of goods, refrained from marriage, took no oath, &c.

§ 116. *The Herodian Family.*

Obs.— The following genealogical table contains the names of those members of the family, who are mentioned below.


Antipas, Governor of Idumea,
Antipater, Procurator of Judea,
Herod the Great,
Alexander and Aristobulus; — Archelaus and Antipas; — Philip,
Herod Agrippa I., Herodias,
Herod Agrippa II., Berenice, Drusilla.

1. While internal disputes, jealousy, and a thirst for kindred blood, ravaged the princely family of the Asmoneans, the snares which others laid for them, and the treachery to which they were exposed, combined to accomplish their ruin. Hyrcanus and Aristobulus, the grand-sons of Aristobulus (§ 114), contended with each other for the sovereignty. Both appeared in Damascus before Pompey, the Roman general, and submitted the decision to him. The latter promised to come to Jerusalem, but Aristobulus, who entertained serious apprehensions, put the country in a state of defence. Pompey took possession of Jerusalem on the sabbath, threw down the walls, entered the temple, but left all untouched, and nominated Hyrcanus as prince and high-priest. Aristobulus was taken prisoner, and adorned the triumphal procession of Pompey. The weak and indolent Hyrcanus II. permitted the artful Idumean, Antipater, to administer the affairs of the country. The latter was subsequently appointed procurator of Judea by Cæsar, who allowed Hyrcanus to retain merely the dignity of high-priest. Antigonus, the nephew of the latter, seized Jerusalem with the assistance of the Parthians, and disqualified his uncle for the office of high-priest, by the mutilation of his ears. Antipater had been previously poisoned, but his son Herod, who escaped, reached the city of Rome, where, in the year B. C. 40, the senate, at the instance of Antony and Octavius, solemnly appointed him the king of Judea. But he was vigorously opposed by Antigonus, and two years passed before he was able to conquer Jerusalem. The life of Antigonus was terminated in Rome by the axe of the lictor. The marriage of Herod with Mariamne, the grand-daughter of Hyrcanus, was designed

to endow Herod, in a certain degree, with a lawful title to the throne, in the eyes of the people. He established his power firmly, after the commission of unparalleled barbarities. His suspicions and thirst for blood urged him to extirpate the whole race of the Maccabees. By his directions, the father and the grand-father of Mariamne were executed, her brother was put to death while he was bathing, and both she and her mother Alexandra died under the axe of the executioner. Even his two sons, Aristobulus and Alexander, the children of Mariamne, did not escape his suspicions, but were also put to death. The efforts which he made to relieve the general distress in Judea during the prevalence of a famine, although characterized by wisdom and disinterestedness, could not appease the hatred of the people. For the purpose of indulging his love of display and his taste for building, as well as of soothing the people in some measure, he began to repair the temple, and continued the work with the utmost prodigality. During the last years of his reign, the Saviour of the world was born; a man like Herod could not receive the tidings of this event otherwise than by issuing commands which were fulfilled in the horrible massacre of the children of Bethlehem. He soon afterwards died of a malady which caused his body to putrefy before life was extinct—an object of loathing to himself and to all who approached him.

2. The kingdom was divided among his sons. Archelaus obtained Judea, Samaria and Idumea, with the title of Ethnarch; Herod Antipas obtained Galilee and Peræa, with the title of Tetrarch; the north-eastern portion of the country, beyond the Jordan, with the same title, was assigned to Philip.—Archelaus imitated the evil practices of his father; after a tyrannical reign of ten years, charges were brought against him in Rome by his subjects, and he was banished, by Augustus, to Vienne, in Gaul. His territories were attached to Syria, and were governed by Roman procurators, who resided in Cæsarea (a town on the coast of the Mediterranean sea, with a fine harbor, constructed by Herod the Great), and were present in Jerusalem only when the Jewish festivals were observed. Pilate was the fifth of the procurators. Philip, who was far more just and humane than his brothers, died without issue, 33 years after the birth of Christ,

and his tetrarchate was annexed to the province of Syria by Tiberius. Herod Antipas, the adulterous murderer of John the Baptist, was banished to Gaul by Caligula, in the year 39 (A. D.)

3. Another branch of the Herodian family remained, represented by Herod Agrippa I., the son of Aristobulus, who had been executed, and a grandson of Herod and Mariamne. He resided in Rome, as an intimate friend of Caligula, the successor of Tiberius, who granted to him, immediately after his own accession, the inheritance of Philip, which had already been annexed to Syria by Tiberius, and conferred on him the title of King. Herod Antipas came to Rome for the purpose of soliciting the emperor to bestow the name of king upon him likewise; he was, however, deposed, through the influence of Agrippa, and banished to Gaul; his territory was assigned to Agrippa.—After the death of Caligula, Agrippa rendered himself so acceptable to Claudius, that the latter granted him, in addition, the territories which had formerly belonged to Archelaus, so that, in the year 41 (A. D.) he ruled over the whole of Palestine. For the purpose of attaching the Jews to himself, he persecuted the Christians, killed James, and proceeded to take Peter also. (Acts 12 : 1–3.) On a certain occasion, when he appeared before a large assembly, the people, in conformity to a pagan custom, saluted him as a god; he was smitten by the Lord, and a horrible death closed his career, 44 (A. D.) His son, Agrippa II., was only seventeen years old, when this event occurred. Claudius consequently annexed the whole of Palestine to Syria, and it was only in the year 53 (A. D.) that he granted to Agrippa a portion of his father's kingdom in the north-east. It was before him that the apostle Paul spoke. (Acts 26.) When the Jewish state fell, his dominions were left undisturbed. He died in the third year of the reign of Trajan, after having reigned 51 years.

§ 117. *The Roman Procurators, and the Destruction of Jerusalem.*

1. After the death of Herod Agrippa I., in the year 44 (A. D.), the whole country was again governed by Roman procurators residing in Cesarea, with the exception of the north-eastern pro-

vinces, which were assigned to Agrippa II., in 53 (A.D.) Felix, before whom Paul appeared, was the fourth of these procurators; he was characterized by shameless rapacity, and committed many acts of violence. He was succeeded by Festus in 60 (A.D.) Albinus followed him, and he himself was succeeded by Gessius Florus—each surpassing his predecessor in rapacity and violence. Gessius even studiously endeavored to produce an insurrection among the Jews by his acts of oppression, in order that no accusations against himself might receive attention in Rome. In 66 (A.D.), a protracted contest between the Jews and the Greeks of Cesarea, that had often led to bloodshed, was terminated at length by an imperial edict of Nero, which condemned the Jews to lose the rights of Roman citizens; in consequence of this decision, the heathen populace drove the Jews from the city, at the same time that Gessius was robbing and butchering the people in Jerusalem with unsparing barbarity. Under these circumstances, the Jews openly rebelled, and king Agrippa II., who came himself to Jerusalem, in vain attempted to calm their excited minds.

2. Cestius Gallus, the procurator of Syria, attempted to suppress the revolt by inflicting a decisive blow. He appeared before Jerusalem with a well-appointed army, but suffered a shameful defeat. Nero now sent Vespasian to conduct the war, who conquered nearly the whole of the country, although he met with a desperate resistance. When he was on the point of besieging Jerusalem, he was proclaimed Emperor, and consequently proceeded to Rome, leaving his son Titus behind, to continue the operations of the war. At the time when the latter reached the city and encamped before it, vast multitudes were assembled in it for the purpose of keeping the Passover which then occurred. Moderate men, who proposed to surrender the city, were slain by the zealots; these were themselves divided into factions, and slaughtered each other. Famine and pestilence raged fearfully in the city; hundreds of thousands of dead bodies were thrown over the walls, and great numbers of prisoners were crucified on the outside by the Romans. After Titus had penetrated beyond the outer walls, many of the Jews retired to the temple, which resembled a fortified place, while others withdrew to the fortress, which was deemed to be impregnable. In opposition to the strict

orders which Titus, who was extremely anxious to preserve the temple, had issued, a soldier threw a blazing brand into the building, and the efforts of Titus to extinguish the fire were made in vain. The splendid temple was consumed by the flames, 70 (A. D.), on the same day on which Nebuchadnezzar had destroyed the former temple, nearly 600 years before. Not one stone was left upon another, even as the Lord had predicted. (Matt. 24 : 2.) The upper city was taken several weeks afterwards, when the garrison was compelled by famine to abandon it. The whole city was levelled with the ground. More than one million of Jews perished in this war, and above 90,000 prisoners were sold as slaves, or reserved for gladiatorial exhibitions. Titus entered Rome with all the display of a Roman triumph, and on that occasion the table of shewbread, a candlestick, and the book of the Law, were conspicuous among the spoils.

Obs. — The Roman senate directed a triumphal arch to be erected in Rome in honor of Titus, which still remains. On one side of it a representation is seen of the vessels of the temple which were exposed to view in the triumphal procession. Many of the coins which Titus caused to be struck in memory of this expedition also remain ; one of the sides represents "the captive daughter of Judah" standing under a palm-tree, and contains the inscription: *Judaea devicta:* the other contains the escutcheon of the Roman legions (a sow and pigs).—Sixty years after the destruction of Jerusalem, the emperor Hadrian rebuilt the city and fortified it; the heathen name of Ælia Capitolina was given to it, and the Jews were forbidden even to approach it, on pain of death. The Arabs at present call it *el-Kods*, or the Holy City.

§ 118. *Israel's Present Condition.*

1. The living spirit of the history of Israel was identified with the divine counsel respecting that salvation, which, proceeding from Abraham's seed, was designed to extend to all the nations of the earth. As long as the people of Israel were animated and sustained by this breath of divine life, they constituted, amid all the variations of their development, a living and efficient portion of history. But when this life-giving breath had departed, their

history thenceforth resembled a dead body alone — and "where soever the carcass is, there will the eagles be gathered together." (Matt. 24 : 28.) Their political annihilation was the necessary and inevitable result of the course of development which they chose. If their actual development had corresponded to their original vocation, and if they had themselves accepted that great salvation which proceeded from their midst, they would have sustained no loss, even when the old external forms of their political and religious institutions disappeared; for, by accepting of salvation in Christ, they would have thence derived an undecaying power or capacity to be renovated, exalted, and regenerated—the Israel of old would have become a new Israel. The old body of its institutions and divine services necessarily passed away, for a new spirit will always assume a new form, even as new wine requires new bottles (Matt. 9 : 17); nevertheless, that old body would, by the power of the new spirit, have been renewed from within, rejuvenized, and transformed. But, since the people of Israel rejected that salvation which had been prepared and awaited during thousands of years, and since they repelled the life-giving and regenerating spirit of Christianity, that was itself really the bloom and fruit of their own life, they destroyed themselves, and the old body, no longer sustained by a living soul, necessarily turned to dust.

2. Since that great catastrophe, Israel wanders, like a spectre, through the successive centuries of history — a witness of the truth both of the promises and of the threatenings of Prophecy, testifying to the truth of Christianity to the end of the days. That time has now arrived, concerning which one of Israel's prophets spake: "*The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image* (indicating the pagan worship of nature), *and without an ephod* (representing the official garments of the high-priest with the Urim and Thummim), *and without teraphim* (domestic idols)" (Hosea 3 : 4); the prophet implies that they will be neither Jews nor pagans, and possess neither a divinely-appointed sanctuary, nor one dedicated to an idol. They have put away the pagan leaven, it is true, but they have also ceased

to be true Jews, for what is Judaism without a temple and sacrifice, without a priest and a theocracy? They have a zeal of God, but not according to knowledge (Rom. 10 : 2); they have the law and the prophets, but the former is reduced to a state of torpor by Talmudic precepts, and the promises of the latter are lost in a cloud of vapid interpretations furnished by blind leaders of the blind (Matt. 15 : 14); the vail of Moses still remains on their eyes and their hearts, so that they do not see the clear light of the Gospel in the Old Testament. (2 Cor. 3 : 13–15.) They call themselves Abraham's seed, but they are not the children of Abraham's faith. (Gal. 3 : 7; John ch. 8; Rom. ch. 4.) They think, indeed, that they worship the God of their fathers, but the God of their fathers is that God who, in Christ, became man — that Lord, who is our Righteousness (Jer. 33 : 16,) and Him they rejected; the *one* God of their fathers has revealed himself as the *triune* God of the Christians, and, hence, their inflexible and exclusive Monotheism is spurious, or appears in a petrified state. — This nation, which, in ancient history, appeared in an isolated position, occupies one which is equally singular in modern history: the people are dispersed among all the nations of the earth, but blend with none: although often persecuted, humbled and oppressed, their strength and numbers are unimpaired. Eighteen centuries have passed away without having succeeded in producing in them an external or an internal change; time, which subdues all things, has been unable to efface their striking peculiarities. They have preserved their nationality without a country, their religion without a worship (*cultus*), their hopes without a firm foundation; even the features of their countenance have successfully resisted the influence of climate. All these circumstances, and, still more, the most positive promises, both of the Old and of the New Testament, here reveal the finger of God, and teach us that a peculiar lot still awaits this nation.

Obs. — The significant legend of the Wandering Jew here claims a brief notice; he is unceasingly impelled onward through successive centuries, and cannot find repose, till the Lord whom he blasphemed, re-appears. Israel is the Wandering Jew.

§ 119. *Israel's Prospects.*

The prophet Ezekiel saw in a vision a valley which was full of dry bones (ch. 37), and the Lord said to him: "Son of man, can these bones live?" The prophet prophesied, as the Lord commanded, and behold, there was a noise, there was a shaking, the bones came together, the sinews and the flesh came up upon them, the breath came into them, they lived, and stood up upon their feet, &c. And the Lord said: "Son of man, *these bones are the whole house of Israel.*" Thus, too, Hosea, after having described their present condition, proceeds to say: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (3 : 5.) The apostle Paul says: "I would not, brethren, that ye should be ignorant of this mystery — that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." (Rom. 11 : 25, 26.) He implies, in these words, that, even as Israel, considered collectively as a body or nation, rejected the offered salvation (which is not inconsistent with the fact that many individuals nevertheless received it), so too, Israel, as a nation, will hereafter be converted (which, again, is not inconsistent with the continued unbelief of many individuals); but, as he continues, this conversion cannot take place until the fulness of the Gentiles has come in (that is, all who have been called and chosen among the Gentiles), so that the words of the Saviour may be fulfilled: "Many that are first shall be last, and the last shall be first." (Matt. 19 : 30.) Then will those words: "His blood be on us, and on our children" (Matt. 27 : 25), which have hitherto pressed heavily upon Israel as a curse, unfold the blessing which they really contain, for the blood of Christ is the propitiation for the sins of the whole world (1 John 2 : 2), and, consequently, for those of the Israelites also. Then they shall look upon him whom they have pierced, as Zechariah prophesies (12 : 10), and, like Joseph's brethren, who bowed down themselves before him, they too shall bow their knees before the son of David, the Son of God, and understand and confess that He is Lord, to the glory of God the Father.

Obs. — The course of future events alone can decide whether this restoration to the people of Israel of their spiritual inheritance is to be combined with the restoration of their temporal inheritance, with their return to the land of their fathers, and with the recovery of an independent national existence, as numerous promises of the prophets seem to imply. See, for instance, Isai. 43 : 1, &c.; Jerem. 32 : 37, &c.; Ezek. 34 : 11, &c.; 36 : 24, &c.; 37 : 12, &c.; 39 : 25, &c., and many other passages, in which the immediate reference to the return of the captives from Babylon seems, besides, to include a view of another, happier and more glorious return.

PART II.

THE PLAN OF SALVATION, IN ITS FULFILMENT AND FINAL RESULTS.

CHAPTER I.

THE MANIFESTATION OF SALVATION IN THE PERSON OF THE REDEEMER.

§ 120. *The Fulness of the Time.*—(See § 15 and § 21.)

"*When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*" (Gal. 4 : 4, 5.)

1. Judaism and heathenism had now performed the tasks assigned to them respectively, and the way of salvation was prepared and opened both negatively and positively. The human race had been taught to understand, after an experience of 4000 years, that salvation could not be obtained by man's own wisdom and strength — not through the Law, of which Judaism itself was a proof, — not through intellectual culture, art, science, or political power, of which the history of heathenism furnished the evidence. The law which was revealed to Israel on Sinai, contained a blessing, but in consequence of the deep corruption of human nature, it was not this blessing, but the curse which

accompanied it (§ 43. 2, Obs. 2), that was experienced. (Gal. 3 10.) Thus the knowledge of sin came by the law (Rom. 3 : 20; 7 : 7), which, like a schoolmaster (Gal. 3 : 24), brought the true Israelites unto Christ. The Gentiles did not, indeed, possess a divine law, directly given by revelation, but their conscience and their thoughts which accuse or excuse one another, bore witness that the work of the law was written in their hearts. (Rom. 2 : 15.) This law, although corrupt according to the deceitful lusts (Eph. 4 : 22), in manifold ways, was nevertheless sufficient to convince them of their moral inability. The acceptable and highly significant public worship of the Israelites, when further developed by Prophecy, had appeared as a shadow alone, or was felt by the religious sense of the enlightened to be a type of a future and better service. The blossoms of the pagan worship, which had exhibited an unnatural and premature expansion in the conservatory of the religion of nature, were found to be sterile, and had fallen to the ground from the unproductive tree, insomuch that in the days of Cicero, it was believed that one soothsayer could not survey another without contemptuous laughter. (Cic. de Div. II. 24.) Hence, although heathenism had attained to the highest eminence with respect to the culture of the intellect, it could not resist the conviction of its own emptiness, and of its entire inability to satisfy the wants of man's moral nature. When these wants began to be deeply felt, heathenism, ignorantly attempting to satisfy them and always disappointed, in vain expected aid from illusory mysteries, the arts of jugglers, and the frauds of astrologers (*Chaldæi, mathematici.*)

2. Besides this negative mode, which produced the consciousness that certain wants existed, and awakened a certain longing desire, there was also a positive mode in which the way of salvation was prepared and opened. Judaism and heathenism had brought to maturity the genuine fruits of their development which were really designed to be the vehicles of the approaching salvation. Israel's law had preserved in all its purity the doctrine concerning God, as the only God, and the Holy One, the righteous and merciful God, the Creator and Lord of heaven and earth, distinct from nature, and infinitely exalted above it, and, nevertheless, ruling and directing nature as an omnipresent and

almighty God. Israel's promises had revealed the divine counsel of the redemption of the human race, and described the time and place wherein that redemption would be accomplished. Israel's worship presented to the eye a portraiture of this redemption, and Israel's history had reached its appointed end, which was the manifestation of the son of David, in whom David's earthly and temporal kingdom would be transformed into a heavenly and eternal kingdom (§ 14. Obs. 1). — But heathenism also furnished valuable materials for building up the kingdom of God. In all that related to mental culture, to the arts and to the sciences, it had risen to the highest point which was attainable in ancient times, and was now prepared to render *these* blossoms of its development, which were not sterile, subservient to the great salvation which proceeded from the Jews.

Obs. — Christianity, as the religion of the world, was, in certain aspects, supplied with the *materials or contents* by Judaism (John 4 : 22), but with the *form*, by the science and culture of heathenism. If the results of divine revelation among the Jews had not been placed in combination with the elements of intellectual culture derived from the Gentiles, Christianity would have been confined within the particularistic (exclusive) boundaries of Judaism. These boundaries were removed by the adoption of the *form* furnished by that culture; the form itself was then exalted and sanctified by the new materials or contents associated with it.

3. Besides, the whole world was swayed by one sceptre; one language was universally understood, and the active trade and intercourse which the universal peace in the world abundantly facilitated, were well adapted to promote the rapid and direct diffusion of the new thoughts and doctrines among men. The Jews derived consolation from the promises given to the fathers, the fulfilment of which they confidently expected (Joseph. Jew War, VI. 5. 4), and pagans entertained a presentiment of an approaching salvation, which assumed the distinct form of a hope that a great and mighty monarch, proceeding from Judea, would bring back the golden age (Suet. Vesp. 4.; Tac. hist. 5 . 13). These expectations were derived in part from the ancient hopes of the human race, but were also, pre-eminently, the result of Jewish doctrines and hopes, for many pagans were inclined to

adopt Judaism (proselytes of the gate), which promised to gratify the longing desire of their hearts. — Thus, the way was prepared, in every aspect, for the great Physician who alone could relieve the wants which were painfully felt by all, and who came for the purpose of supplying them.

Obs. 1. — The inclination of many pagans, and particularly, of eminent matrons, to adopt the Jewish faith was so decided, as to furnish the satirist with many opportunities to scoff (Juv. Sat. 14, v. 96, &c.). — There were two classes of proselytes among the Jews, namely, 1. *Proselytes of righteousness*, who received circumcision, and engaged to observe the whole of the Mosaic law; and, 2. *Proselytes of the gate*, designated in the Old Testament as *strangers*, who dwelt within the *gates* of the cities of Israel, and generally termed in the New Testament "devout" men, σεβόμενοι or φοβούμενοι τὸν Θεόν; these merely attached themselves to a certain extent to the Jews, and simply observed the so-called seven precepts of Noah.

Obs. 2. — For the sources whence the Gospel history is derived, see § 184.

§ 121. *The Essentials of the Work of Redemption.*

1. The Redemption of man is presented to our view in two aspects, a negative and a positive; it could not be complete, unless, on the one hand, all that was evil and ungodly, and that had entered the world in consequence of the sin of (the first) Adam should be removed, and, on the other, all that was good, and that had been omitted through his fall, should be fully set forth. The work and position of a Redeemer, consequently, required him to be a second Adam (Rom. 5 : 12–21; 1 Cor. 15 : 21, 22, 45–49). It was necessary that the false development which had succeeded, and which had conducted to sin and death, should be arrested, and that all the losses which it had occasioned, should be repaired; it was, further, necessary, that the development which God had appointed, and which was designed to conduct to unchangeable holiness and salvation, should be resumed, and be continued until the end which was in view should be reached. The former could not be accomplished unless the Redeemer, as our representative and substitute, would take on himself the punishment of our sins, and atone for them and blot them out by suffering death as a

sacrifice — the latter could not be accomplished, unless he should be "in all points tempted like as we are" (Heb. 4 : 15), and unfold and set forth in his life the true conception of human nature in its original and perfect state — first of all, in his own person, in order that, after we are received into the communion of his death as well as of his life, he might, as our head (Eph. 1 : 22; 4 : 15) and ruler or captain (Matt. 2 : 6; Heb. 2 : 10) raise up us also to a similar state of perfection (Eph. 2 : 5, 6).

Obs. —We are planted in the likeness or communion of the death and life of Christ (§ 157. Obs. 1 and 2), by regeneration in Baptism (Rom. 6 : 3–11; see § 189). Even as the sin and guilt of the first Adam passed upon all his descendants through their generation and birth, so the righteousness and holiness of the second Adam are appropriated to the whole human race, when they are born again of incorruptible seed (1 Pet. 1 : 23), through the regeneration of water and of the Spirit (John 3 : 5). As we are all naturally born of Adam, and are flesh of flesh, so are we all to be supernaturally born of Christ, spirit of the Spirit (John 3 : 6), in order that the children of Adam may become the children of God, sinners become saints, and the children of wrath become the well-beloved and chosen of God.

2. This two-fold work could not be accomplished unless the Redeemer who assumed it, should be God and Man in one Person, or God-Man. He was necessarily Man, like unto us in all points, yet without sin (Phil. 2 : 7; Heb. 2 : 17; 4 : 15; see § 126. Obs. 1), in order that he might accomplish his work, not only in its positive, but also in its negative aspect. With respect to the latter, he possessed a human nature like our own, in order that he might suffer death for us, as it is written: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death (*which flesh and blood only could experience*) he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage" (Heb. 2 : 14, 15). —With respect to his work, in its positive aspect, he was necessarily true man, in order that he might exhibit human nature in its most perfect state, in his own person, first of all, and, afterwards, on account of his connection with us,

in us also. — Further, the Redeemer was also necessarily true God, in the first place, in reference to the negative aspect of his work, in order that the merit of his human sufferings and his death, might, through the personal union of the divine with the human nature, possess infinite value and eternal validity, and thus perfectly counterbalance the infinite guilt of the whole human race; he was necessarily true God, in the second place, in reference to the positive aspect of his work, in order that his human nature, strengthened and fully qualified by the indwelling of the divine fulness of life, might enter upon the new course of development, maintain it, and conduct it to its entire completion.

§ 122. *The Person of the Redeemer.*

And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1 : 14.)

"*Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself,*" &c. (Phil. 2 : 6–8.)

For the purpose of accomplishing this redemption, Christ, the Son of God, and the Son of Man, appeared in the fulness of the time; in him the eternal and true Deity of the Word which created the world, was united with the true humanity of Jesus the descendant of David, constituting a personal unity. The eternal, uncreated Word of God was made flesh and dwelt among us; the Creator and Lord of the world forsook the throne of glory, and appeared on earth in the form of a servant; the Son of God divested himself of his divine majesty, was made in the likeness of men, and found in fashion as a man. His divine splendor was hidden beneath the dark veil of human nature. He did not divest himself of his divinity, which he continued to possess, but only of the unrestricted and unconditional (supermundane) exercise of it; he did not lay aside his divinity, but only its form (μορφὴ Θεοῦ, *the form of God* (Phil. 2 : 6), that is, the eternal, supermundane *form* of existence). All the fulness of the Godhead dwelt bodily in the man Jesus (Col. 2 9), but it was only

the eye of faith that could behold his glory, the glory as of the only begotten of the Father, full of grace and truth (John 1 : 14).

Obs. — His divine nature is designated by the term: "Son of God" (which expresses the perfect equality of his essence or being with that of the Father), and by the term: "Word of God," λόγος, John 1 : 1, &c. (which expresses that he is the Father's revelation of himself). On the other hand, the name "the Son of Man," designates him as the true and archetypal man, in whom the conception of humanity was first of all really seen in its truth and perfection — as the second Adam, beginning a new and sanctified human race. He is designated as God-man (which term implies the essential and permanent personal union of the divine and the human nature) by the name of *Christ*, that is, the Messiah, or the Anointed One; this name refers more immediately to his three fold theocratic office of King, Prophet and Priest — an office the functions of which none but a God-man could perfectly discharge and ultimately complete.

§ 123. *The Forerunner.*

"*The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.* (Isa. 40 : 3.)

"*Behold, I will send my messenger,*" *&c.* (Mal. 3 : 1.) See § 109. 3.

1. John the Baptist, who belonged to a sacerdotal family, was the son of Zacharias and Elizabeth; when the angel of the Lord foretold his birth, he was already dedicated to the Nazariteship (§ 52. A. Obs.). The unbelief of his father was punished with an inability to speak. When his tongue was loosed at the circumcision of the promised son, he was filled with the Holy Ghost, and prophesied concerning "the day-spring from on high," for which that child should, at a future day, prepare the way (Luke ch. 1). John grew up, spake as a prophet, "in the spirit and power of Elias" (Luke 1 : 17), and said: "Repent ye; for the kingdom of heaven is at hand" (Matt. 3 : 2). He baptized those who confessed their sins, symbolically sealing their repentance with water, and said: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3 : 11). And he also said:

"There standeth one among you, whom ye know not: he it is who coming after me, is preferred before me . . . . he must increase, but I must decrease" (John 1 : 26, 27; 3 : 30). When he saw Jesus coming to him, he said: "Behold the Lamb of God, which taketh away the sin of the world!" (1 : 29.)

Obs. — The Baptism of John does not possess the rank and character of Christian Baptism (§ 189); the former was merely a symbol, the latter is a Sacrament (§ 188. Obs. 1); the former was, according to the declaration of John himself, a baptism with water unto repentance, the latter is a baptism with water *and* the Holy Ghost, whereby the great salvation is fully appropriated; and, in the case of the disciples of Jesus, it was a baptism with fire and the Holy Ghost (§ 162. 2, Obs. 1). The former was, moreover, a baptism unto the Messiah who should come (Acts 19 : 4), the latter is a baptism unto Him who has really come. It was not the office of John to impart salvation himself, but only to prepare the minds of men for it, both by preaching repentance and by sealing it through the baptism of water. The promised salvation had not yet been accomplished, and the Holy Ghost, to whom alone the office of appropriating it belongs (§ 161 and § 185), had not yet been poured out. Hence those disciples of John in Ephesus (Acts 19 : 3, 5; § 175), who had already been baptized unto John's baptism, nevertheless received Christian Baptism afterwards.

2. John preached repentance not only to the people, but also to the tetrarch Herod Antipas, who had married the adulterous wife of his brother. He approached Herod and said: "It is not lawful for thee to have thy brother's wife." Herod commanded John to be seized, and imprisoned him in the fortress of Machærus in Peræa, where the tetrarch resided. He did not venture to take John's life; he even gladly heard him occasionally, and obeyed him in many things (Mark 6 : 20). — It was in his gloomy prison, that the bright and distinct views which usually characterized John's faith were, on one occasion, clouded during an hour of temptation, and he sent two of his disciples to Jesus with the commission to ask: "Art thou he that should come, or do we look for another?" Jesus answered by directing them to consider his miracles, and, after their departure, testified in the hearing of the people, that John was greater than all the prophets of the Old Testament, but also added that he that is least in the

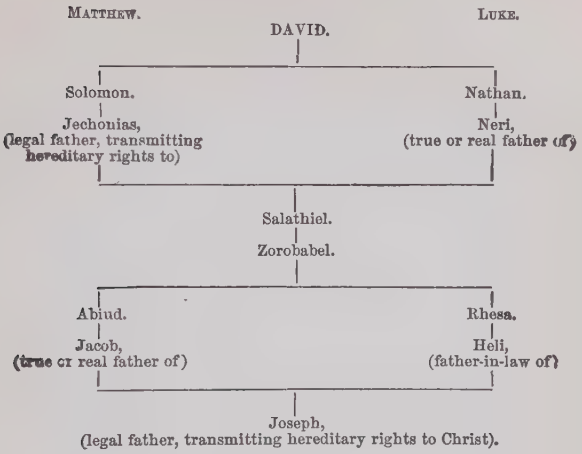
kingdom of heaven is greater than he (Matt. 11 : 2, &c.). John was at last put to death by the executioner. On Herod's birthday the daughter of Herodias danced before him, and so greatly pleased him, that he promised her with an oath that he would grant any wish which she might express; the princess, instigated by her mother, asked that the head of John the Baptist should be given to her in a charger. Herod unwillingly complied, for his oath's sake and for their sakes who sat with him at meat, and John was beheaded in the prison (Mark 6 : 21–28).

§ 124. *The Genealogy of Christ.*

Matt. 1 : 1–17; Luke 3 : 23–38. — It is the chief purpose of the genealogical table of Christ, which embraces fully four thousand years, and is unparalleled in its nature, to show the connection that really and, indeed, necessarily existed between Christ and the ancestor of the people of Israel, on the one hand, from whom the promised salvation was to proceed, and the ancestor of the whole human race, on the other, whose Saviour he was declared to be. Christ was the fruit of the historical development both of Israel in particular, and of the entire human race in general; and it was important that the essential connection between the fruit and the root should be distinctly set forth. Matthew, whose Gospel was intended for the Jews, does not trace the genealogy of Christ further than Abraham; his object is attained when the connection of the Redeemer with the line of promise of the Old Testament is proved. As Luke wrote his Gospel for Gentiles, he necessarily continued the genealogy to Adam, the common ancestor of all nations, for the purpose of showing to them that Christ was a partaker of their flesh and blood also.

Obs. — The difference between the two genealogies is most easily explained by referring to the particular object which each Evangelist had in view in commencing to write. It was the main object of Matthew, when he composed his Gospel, to demonstrate that Jesus was the Messiah promised in the Old Testament; it was, accordingly, incumbent on him to furnish the evidence that Jesus was the lawful heir and successor to whom the royalty of David belonged, and that the fundamental prophecy in 2 Sam. ch. 7 was thus fulfilled. In ac

cordance with his leading design, he necessarily showed the legal connection (derived from the laws of inheritance) of Christ with the house of David in the line of Solomon. If this descent, although fixed by the laws, did not coincide with Christ's descent after the flesh, the latter was passed over, and the former was set forth as entitled to recognition. As Luke wrote for Christians who proceeded from the Gentile world, no necessity existed for giving prominence to that line of succession which was valid in law in a theocratical point of view; it was, on the contrary, far more important, in accordance with his main object, to set forth Christ's true descent after the flesh. The two tables begin to vary in assigning names respectively to the individuals representing the generation immediately following David—his two sons Solomon and Nathan. They coincide again on reaching Salathiel, the father of Zorobabel, who is descended from Solomon, according to Matthew, but from Nathan, another son of David (Zech. 12 : 12), according to Luke. This variation is easily explained, in perfect consistency with historical events (1 Chron. 3 : 17, &c.), by assuming that a levirate marriage (described in § 66. B. Obs. 2), had occurred: namely, Matthew states Zorobabel's descent, according to the laws of inheritance, while Luke relates his descent after the flesh. The tables again differ after the introduction of the name of Zorobabel, and do not coincide till they reach the name of Joseph, the husband of Mary. Joseph's father, according to Luke is Heli, but, according to Matthew it is Jacob. Among the many attempts which have been made to explain this apparent contradiction, none seems more successful than the one which produces the result that Joseph became the son of Heli by his marriage with Mary. If Mary was a daughter capable of inheriting, that is, the heiress of the family estate, in consequence of having no brother (Num. 27 : 8), she could not marry except in her own tribe (Num. 36 : 4–10); her husband's name took the place in the genealogy which belonged really to her according to her true descent, and he appeared as the son of Heli. According to this view, Luke furnishes in truth the genealogy of Mary, and, consequently, the evidence of Christ's descent from David after the flesh. This solution of the difficulty is supported by the circumstance, that in any aspect of the case, scriptural passages like the following, conclusively show that Christ, in his human nature, is a descendant of David after the flesh also: Isai. 7 : 14; Micah 5 : 2; Acts 2 : 30: Rom. 1 : 3; 2 Tim. 2 : 8; Heb. 7 : 14, &c. The two genealogies would then admit of the following adjustment, illustrating their perfect agreement:



§ 125. *The Virgin Mary.*

1. Mary, the noble virgin of David's royal race, was the woman who was chosen to be the mother of the Saviour (§ 129. OBS.); she was poor and obscure in the world, but was chosen of the Lord and precious, rich in child-like humility, in tenderness of feeling, in submissiveness of spirit and in faith. In her the most delicate and lovely traits of womanhood were unfolded, and the loftiest vocation of woman was demonstrated; hence, the whole race was blessed in her. As the mother of the second Adam, with whom the new development of the human race commenced, she is an antitype of the first woman, and may, in a higher sense, be called "the mother of all living." (Gen. 3 : 20.) The Lord had chosen her before those ancestors lived, whose many names appear in her genealogy; she was, in a certain sense, the person really designated, when Abraham was called, when David was anointed, &c. For, that woman, of whom the Saviour was born when God was manifested in the flesh, terminated the long series of generations (§ 14. OBS. 1) which, although involved in the general curse of human sinfulness (Ps. 51 : 5), was, nevertheless, sustained by the life-giving power of

the divine counsel; that series, like a golden chain, passes onward, without interruption, through the whole course of development which precedes the Christian era. Of this chain, Mary forms the last link; with her that generation which is *merely* human ceases, giving place to that immediate and divine generation which itself closes entirely the development belonging to the Old Testament.

Obs. — The whole sex to which Mary belongs, and of which she is the representative, is honored by the holy call which she received. The shame and the curse in which the female sex was involved through the first woman, are abolished in Mary, and woman is raised up from that low degree to which she had been reduced by a sinful development; that sex, hitherto oppressed in manifold ways, and despised, henceforth assumes an entirely different and a loftier position. (§ 132. 1, Obs.) The wonderfully impressive salutation which the angel addressed to the meek and lowly handmaid of the Lord (Luke 1 : 28), constitutes the turning-point in the history of the female sex, and is, in this aspect, a salutation which deeply interests the whole world.

2. Luke 1 : 26, &c. — In the sixth month after the announcement respecting John, the angel Gabriel appeared to the virgin Mary and addressed to her these words of salutation: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." And he said, further, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God." And Mary said: "Behold the handmaid of the Lord, be it unto me according to thy word." When Mary afterwards visited her cousin Elizabeth, the latter thus addressed her: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that *the mother of my Lord* should come to me?" Then Mary's heart was filled with gratitude, and she praised the Lord who had done great things to her; "for," said she, "he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

§ 126. *The Birth of Jesus.*

"*Behold, a virgin shall conceive,*" &c. (Isa. 7 : 14. § 101. 1.)
"*But thou, Beth-lehem Ephratah,*" &c. (Mic. 5 : 2. § 101. 3.)

Matt. 1 : 18–25; Luke 2 : 1–20. — In the mean time, Joseph of Nazareth, who had been instructed concerning these things by an angel in a dream, took unto him Mary, who was espoused to him; and as the emperor Augustus had, about the same time, issued an edict that a general census of the empire should be taken, Joseph, who was of the house and lineage of David, proceeded to Bethlehem, the original seat of his family. Here Mary brought forth a son; she laid the child in a manger, because there was no room for them in the inn. The glad tidings were first conveyed, not to the scribes in Jerusalem, but to the shepherds in the field. The glory of the Lord shone round about them, and the angel of the Lord said to them: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying: "Glory to God in the highest, and on earth peace, good will toward men." When the angels were gone away from them into heaven, the shepherds came and found the babe, and told all that had occurred to them. Mary kept all these things, and pondered them in her heart. The shepherds departed, glorifying and praising God.

Obs. 1. — The words of the Apostles' Creed: "Jesus Christ .... was conceived by the Holy Ghost, born of the virgin Mary," present the two aspects in which the incarnation of God is to be viewed; they deny, on the one hand, that any connection exists between him and the human race, as far as original sin is concerned, but they affirm, on the other hand, that he is of the same nature, and appears in the same form. For Christ could not redeem the world from sin, unless he was without sin himself, and consequently, it was indispensably necessary that he should not be born of a father and a mother, as we all are, since the hereditary sinfulness of man would, in that case, have been transmitted to him also. (§ 14. Obs. 2.) It was, much rather, requisite that his human nature should acquire

life by the might of omnipotence in a peculiar and miraculous manner. — Nevertheless, it was also indispensable that he should appear in an essential and necessary connection with the whole human race, that he should be like unto us in all points, yet without sin, that he should enter into the same relations of life in which we are placed, and that, consequently, he should, like us, be born of a woman. Hence, his human nature, although itself without sin, experienced all the consequences of sin, such as the helplessness and weakness, the wants and sufferings of our nature. He appeared, as Paul says (Rom. 8 : 3), "in the likeness of sinful flesh," ἐν ὁμοιώματι σαρκὸς ἁμαρτίας. For the purpose of redeeming the human race, that is, of arresting the false development which had been commenced, and of manifesting the one which alone was true and genuine, he necessarily made his appearance precisely at that point which this false development had reached. He was born of a woman who was devout and full of child-like faith, but who was, nevertheless, a sinful woman; still, he was as little contaminated, on account of this circumstance, by the universal sinfulness of man, as the generous graft which is inserted in the wild olive-tree partakes of the evil qualities of the latter.

Obs. 2. — Chronologists are not yet agreed respecting the precise year in which Christ was born. It is generally admitted that our present reckoning (*Æra Dionysiaca*) which proceeds from Dionysius Exiguus, a monk of the sixth century, is incorrect; for Herod the Great, who lived, as it is well known, during a short period after the birth of Christ, died before the commencement of the Vulgar Era. Whether the birth of Christ occurred two, four, or seven years before that era commences, has not yet been satisfactorily determined

Obs. 3. — Tradition indicates a certain grotto near Bethlehem as the place in which the Redeemer was born. The evidences which are furnished for the truth of this tradition reach to the middle of the second century, for Justin the Martyr, and, at a later period, Origen, Eusebius, &c., bear witness to its truth. By the directions of the empress Helena, a splendid church was built over this grotto, and a convent, somewhat resembling a fortress, was afterwards connected with the church. The Greeks, Armenians and Latins are at present the joint owners of the church. A staircase on each side of the great altar conducts to the grotto, which is 37 feet in length, 12 feet in breadth, and 9 feet in height; the sides are covered with hangings of silk interwoven with resplendent gold. Immediately below this altar a niche is seen, which is revered as the spot wherein

Mary brought forth the Saviour. Another niche is seen at the distance of a few steps from the former, cut out of the rock, which is considered to be the manger wherein the babe lay. Each niche is lined with plates of marble, and contains a number of lamps of silver and gold which burn continually by day and by night. The remote age to which this tradition may be traced, is an argument in favor of its truth. The Evangelist speaks of the manger as a spot not included in the inn, it is true; still it is a common practice at the present day in Palestine, and, generally, in the East, to use grottoes which occur among the rocks, as places of shelter for cattle.

§ 127. *The Circumcision and Presentation of Jesus.*

1. Luke 2 : 21. — On the eighth day the child was circumcised according to the Law of Moses, and received the name of *Jesus* (that is, *Saviour*), as the angel had said to Mary (Luke 1 : 31), and also, in a dream, to Joseph (Matt. 1 : 21).

Obs. — As Christ, by being born of a woman, entered into the common relations and circumstances of human life, and became subject to the common laws by which it is governed, so, too, it was necessary that he should enter into those relations and circumstances, and become subject to those laws which were specially Jewish (Gal. 4 : 4), like all other Israelites. It was not an accidental or unimportant circumstance that Christ was of the seed of Abraham, but essentially belonged to the plan of salvation. After preparations had been made for the promised salvation during a period of 2000 years, the Redeemer appeared, in order that he might thenceforth continue the development and at last complete it — fulfilling both the law and the promise.

2. Luke 2 : 22, &c. — For the same reason he was presented to the Lord in the temple on the fortieth day, according to the Jewish law of purifying (Lev. 12 : 2, &c.), and the sacrifices which were appointed for the case of a first-born son, were offered. And, behold, a man, named Simeon, came by the Spirit into the temple, who was waiting for the consolation of Israel; for it had been revealed to him that he should not see death, before he had seen the Lord's Christ. He took up the child in his arms and said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." And to Mary he said: "Behold, this child is set for the fall and rising

again of many in Israel; and for a sign which shall be spoken against (yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed." A certain prophetess also, named Anna, a very aged widow, who was in the temple, gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Obs. — Simeon, Anna, and many others who are afterwards mentioned by the Evangelists (§§ 131, 132), belong to that holy seed of genuine Israelites still remaining at that period; they are of the "seven thousand" (§ 92. 2) of that age who had not bowed unto the new Baal of carnal Messianic hopes and foolish self-righteousness (§ 112. 2).

§ 128. *The Wise Men out of the East, and the Flight into Egypt.*

1. Matt. 2 : 1–12. — As the choir of the angels which praised God, directed the shepherds in the way to the babe in the manger, so the star which the wise men (magians) out of the east saw in their own country, directed them in the same way; the shepherds were the first-fruits of the Jews, as the wise men were the first-fruits of the Gentiles. The latter were probably influenced by the prevailing feeling (§ 120. 3) that the king of the world would come forth from Judea, and they were perhaps acquainted with many of the special predictions granted to the chosen people, for Daniel had been the chief or head of the magians. When they saw this remarkable object in the sky, they rightly inferred, in this case at least, that a remarkable object, corresponding to it, would soon be observed on earth. They consequently hasten to Jerusalem, and ask: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Then Herod was troubled, and all Jerusalem with him; he ascertained, on gathering all the scribes together, that Bethlehem was the place in which Christ was to be born. The wise men hastened thither, worshipped the child, and presented to him gold, frankincense and myrrh. Herod had charged them strictly to inform him when they found the child, "that I may come," he added with malice and hypocrisy, "and worship him also." But God commanded them in a dream to depart into their own country another way.

Obs. — The statement that the wise men were three in number and that they were kings, rests on traditions which do not appear to be worthy of credit. According to Kepler's conjecture, which is founded on certain astronomical calculations, and which has been generally adopted by learned men in recent times, the star of the wise men was a remarkable conjunction of the planets Jupiter and Saturn in the constellation of Pisces, occurring in the year 747 after the building of the city of Rome — Mars assumed the same position the following year. Others, however, to whom this view appears to be irreconcilable with Matt. 2 : 9, prefer the opinion that an entirely new and peculiar appearance in the heavens is here meant, to which, as they suppose, the sign of the Messiah in heaven at his second coming (Matt. 24 : 30) will correspond. Although the precise appearance of the star cannot be described, it evidently arrested the attention of astronomers alone, for if the inhabitants of Jerusalem had noticed it themselves, the words of the wise men would not have occasioned that consternation of which we read.

2. Matt. 2 : 13–23. — When Herod found that the wise men had not complied with his injunctions, he determined to secure his object by causing all the children in Bethlehem that were two years old and under, to be murdered. But Joseph, who had been previously warned by an angel in a dream, had already departed into Egypt with the child and his mother, having, doubtless, derived important aid from the costly gifts of the magians. In consequence of another divine intimation, he subsequently returned, after the death of Herod, and established himself in Nazareth, where his trade, which was that of a carpenter, secured employment for him.

§ 129. *The Early Years of Christ.*

Luke 2 : 40–52. — Only one incident belonging to the early life of Jesus is recorded by the sacred writers. When he was twelve years old, he went with Joseph and his mother to Jerusalem for the purpose of keeping the feast there. The scribes who sat in the temple were astonished at his understanding, both when he questioned and when he answered them. To his mother who found him in the temple on the third day, after an anxious search, he said: "Wist ye not that I must be about my Father's

business?" In these words a distinct consciousness of his own person and his work begins to shine forth. For, a certain consciousness or sense of our own human nature and its purposes is gradually developed in ourselves as the period of childhood recedes, and this progression occurred in Christ also, who was made like unto us in all things. A similar development occurred (not of Christ's divine nature itself, which is incapable of it, but) of his personal consciousness of his divine nature and his Messianic vocation, corresponding in its progress with the former. The early years of Christ, in general, were unquestionably passed in unpretending obedience, in a diligent search after knowledge, and in the study of the Scriptures; the evangelist testifies that he "increased in wisdom and stature [or age], and in favor with God and man."

Obs.—Joseph and Mary, the last members of the royal family, the genuine descendants of David, not only after the flesh, but also after the spirit, are the attendants of the holy child and conduct his education. The education of an individual is his moral generation, and generation is a communication of being. All that was holy and divine in the mind and character of these two chosen persons, promoted the development of the child's soul, which contained in itself all the germs of perfect holiness. But nothing that was unclean and sinful in them as mere human beings, could influence his holy soul, both because the latter presented no point of union or contact, and because his whole human development was alike sustained by the fulness of the indwelling Godhead, and guarded and superintended by the Holy Ghost (Luke 1:35). Both Joseph and Mary possessed the genuine theocratic and devout spirit which existed only during the most flourishing periods of the Old Testament history; but that spirit presented in these two persons entirely distinct features, which, in their combination, formed a harmonious whole. Joseph was a strict observer of the Law, possessed decision and energy of character (Matt. 1 : 19, 24; 2 : 21–23), sustained the burden of earthly labor (Matt. 13:55), and exhibited in his whole bearing that seriousness which the experience of life produces. These characteristics gave a peculiar direction to the mode of educating his holy pupil; they tended to develop in the latter an intelligent inclination to the righteousness of the Old Testament, which he had really come to fulfil entirely (Matt. 3 : 15; Gal. 4 : 4, 5); and they trained him to endure privations, to minister to others, and to suffer, which constituted his great work on earth (Matt. 8 : 20; 20 : 28). Mary, or

the other hand, is characterized by a child-like humility (Luke 1 : 38 ; John 2 : 3, 4), by a sincere faith which controlled all the feelings of her heart, by habits of deep and holy meditation (Luke 2 : 19, 51), by tenderness and devotion (Luke 2 : 39) ; she is sincerely humble, it is true, but she is also conscious of her exalted and peculiar vocation, and on account of it, rejoices in her God (Luke 1 : 46, &c.). She is fitted by these characteristics to supply an element in conducting the education of her divinely-begotten child, which does not counteract but rather complete or perfect the influence exercised by Joseph's character. — It is also to be observed that their holy pupil re-acted on them and exercised a purifyiug and sanctifying influence which prepared them to enter into the kingdom of Him who was both David's Son and Lord (Matt. 22 : 41–45), and, therefore, also their own, of which various instances occur in the Gospel history (Luke 2 : 49–51 ; John 2 : 4, 5 ; Matt. 12 : 46–50). For the principle which is illustrated in ordinary cases, namely, that those who educate others are, at the same time, receiving an education themselves, was never so perfectly observed as in the present instance, to which no parallel can be produced.

§ 130. *The Baptism and the Temptation of Jesus.*

1. Matt. 3 : 13–17. —While John, who had come into all the country about Jordan (Luke 3 : 3), was baptizing, Jesus, who was then about thirty years of age (Luke 3 : 23), also came to him to be baptized. But John forbade him, saying : "I have need to be baptized of thee, and comest thou to me?" But Jesus said to him : "Suffer it to be so now : for thus it becometh us to fulfil all righteousness." Then John baptized him, and lo, the heavens were opened unto him, the Spirit of God, descending like a dove, lighted upon him, and a voice from heaven said : "This is my beloved Son, in whom I am well pleased."

Obs. — Christ, considered in himself alone, was free from guilt, for he was without sin, and needed no repentance ; in so far, the refusal of John to baptize him, proceeded from a correct view. Still, the view of John was, in so far false, as he regarded Jesus merely as a single individual who stood before him unconnected with others and alone. Jesus entered, by being born of a woman, into a fellowship of life with the human race, burdened as it was, with guilt. He had become a member of the entire organism, and, as a member, he also bore the burden of the organism with which he was now connected.

But he was appointed to be more than a mere member; the member was designed to become the Head (§ 121. 1). Now, if he was made the Head, it was first needful that he should take on himself the entire burden of the whole organism, and, both contending and suffering, overcome and entirely remove it. "It became him to fulfil *all* righteousness." — The blotting out of sins comprehends two points: *repentance*, and *punishment*, or, sorrow for sin (as a sentiment or feeling), and the atonement (ransoming) by suffering the punishment (as an act) — that is, a sentiment and an act, willingness and the execution. At his baptism, Christ set forth the sorrow which should follow sin; on the cross, he endured its punishment, suffering in the cause of the human race, which he had made his own personal cause. His baptism and his death are the beginning and the conclusion of his atoning work. By submitting to the baptism of water unto repentance, he expressed his willingness to regard the burden of the human race as his own, to bear it and to atone for it; when he submitted to the baptism of blood unto punishment, that is, to death, his willingness appeared as the actual execution, or as the act that completed the work which he assumed. The baptism unto repentance was his consecration to that death by which he made atonement. — His baptism, accordingly, constituted the act, proceeding, at a ripe age, from clear views of his work, and from his own unbiassed decision, by which he assumed his Messianic office *as far as his human nature was concerned;* and these circumstances explain the fact that it was precisely at his baptism that he received the Messianic consecration, and the anointing with the Holy Ghost, by which he was sealed from heaven as the Lord's Christ (that is, the Anointed One).

2. Matt. 4 : 1–11 (Luke 4 : 1–13). — Previous to the public appearance of Jesus as the Messiah, he was led by the Spirit into the wilderness to be tempted of the devil. After fasting forty days, he hungered. The tempter availed himself of this circumstance for the purpose of communicating with him, and offered three temptations: "Command that these stones be made bread — If thou be the Son of God, cast thyself down — All these things will I give thee, if thou wilt fall down and worship me." But the Redeemer repels him by means of the sword of the Spirit, which is the word of God (Eph. 6 : 17). "Man shall not live by bread alone — thou shalt not tempt the Lord thy God — Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil leaveth him, and behold angels came and ministered unto him.

Obs. — This temptation of the second Adam corresponds to the one which was offered to the first Adam. The temptation of the latter by the devil was necessary and indispensable (§ 11). As the first Adam did not successfully resist the temptation of Satan, the second Adam was necessarily subjected to it anew. The three forms of his temptation were governed by one design — to induce him to adopt the carnal Messianic expectations of the Jews; these converted the kingdom of God into a kingdom of this world, and desired temporal enjoyment, power and glory, without the endurance of privations, without ministering to others, and without sufferings. The temptation of the Redeemer was rendered possible by the fact that he had really and truly a human nature like our own. His humanity, as such, was tempted, and, in so far, the possibility of a fall existed, but, on the other hand, on account of the personal union of his humanity with his divinity, it was necessary and certain that he would gain the victory.

§ 131. *The Disciples of Jesus.*

1. Matt. 10 : 2–4 (Luke 6 : 13–16). — The twelve disciples of Jesus were: 1. Simon Peter, the son of Jonas the fisherman, of Bethsaida; 2. Andrew, his brother; 3. John, the son of Zebedee the fisherman, and of Salome, of Galilee; 4. James (the elder) his brother; 5. Philip; 6. Bartholomew; 7. Thomas, also called Didymus (the twin, John 11 : 16); 8. Matthew, or Levi; 9. James (the less, Mark 15 : 40), the son of Alpheus (or Cleopas), and of Mary, who was probably a sister of the mother of Jesus (John 19 : 25; Matt. 27 : 56); 10. Judas, the son or brother of James, perhaps the brother of the last-named disciple (see the epistle of Jude, verse 1); his surname was Thaddeus or Lebbeus; 11. Simon Zelotes, or the Canaanite; and, 12. Judas Iscariot (that is, of Carioth, or Kerioth, Joshua 15 : 25).

2. John and Andrew, who had previously been disciples of John the Baptist, were the first who attached themselves to the Redeemer. Andrew informed his brother Simon that he had "found the Messiah" (John 1 : 41), and brought him to Jesus. Philip, who had been called by the Lord himself, said to Nathanael (who is probably the Bartholomew already mentioned): "We have found him of whom Moses in the law, and the pro-

phets did write, Jesus of Nazareth, the son of Joseph." Nathanael, who was well acquainted with the Scriptures, objected, and said: "Can there any good thing come out of Nazareth?' Philip was fully persuaded in his own mind and merely answered "Come and see." The Lord testified of Nathanael: "Behold an Israelite indeed, in whom is no guile!" When he referred to the occurrence under the fig-tree, Nathanael exclaimed: "Rabbi, thou art the Son of God, thou art the King of Israel." Then the Lord promised that he should see greater things than these (John 1 : 35–51). — John and James, Andrew and Peter, were fishermen, residing in the vicinity of the Sea of Galilee. When Christ afterwards called them specially, under circumstances which were symbolically significant, he promised that he would make them "fishers of men" (Matt. 4 : 19). Matthew received his call while he was sitting at the receipt of custom (Matt. 9 : 9).

3. The seventy disciples (Luke ch. 10) formed the widest circle of the attendants of Christ; the Twelve approached more closely to him; of these, John, Peter and James enjoyed the most intimate communion with him. Both numbers (twelve and seventy) were significant; the former referred to the twelve tribes of Israel (Matt. 19 : 28), the latter, to the seventy nations of the earth, or to the seventy elders to whom the Lord gave of the spirit which was upon Moses. (Num. ch. 11.) The Twelve forsook all and followed Jesus; the Seventy did not withdraw permanently from their usual employments. The former received a preliminary commission from Christ to preach to Israel, and to heal the sick (Luke 9); the latter were sent forth, two and two, on another occasion, with a similar commission. "The harvest," said the Lord to them, "truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10 : 2.)

Obs.—Simon, who is distinguished above all others, by the earnestness, decision and alacrity with which he dedicated himself to the person and the cause of the Redeemer, received the honorable appellation of *Peter* or *Cephas*, that is, *the rock*. When the Lord asked his disciples (§ 145. 1): "Whom say ye that I am?" Peter answered

promptly and decidedly: "Thou art the Christ, the Son of the living God." Jesus then said: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter (Πέτρος, the man who is as a rock), and upon this rock (ἐπὶ ταύτῃ τῇ πέτρᾳ, namely, Peter's confession which, like a rock, cannot be shaken) I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." (Matt. 16 : 13–19.) The same authority is afterwards given to *all* the disciples. (Mat. 18 : 18.) — John's devotion to his divine master is characterized by the utmost tenderness and by depth of love: he was the disciple "whom Jesus loved." (John 13 : 23; 19 : 26.) That the gentleness of his disposition was very different from weakness, is demonstrated by the passionate warmth of zeal which urged him and his brother James to propose that fire from heaven should consume the people of a Samaritan village who refused to receive Christ; the Lord answered: "Ye know not what manner of spirit ye are of." (Luke 9 : 51–55; see § 94. 2, Obs. 2.) It is, further, demonstrated by the honorable appellation of *Boanerges*, that is, *The sons of thunder* (Mark 3 : 17), which Christ applied to the two brothers, and also by the uncompromising firmness and severity with which he rebukes in his Epistles, and in The Revelation, all that is sinful.—The reason for which a certain prominence is given to Peter, John and James is, probably, to be traced chiefly to the circumstance that they were the representatives of three essential tendencies in the kingdom of God.

§ 132. *Continuation.*

1. The following are specially named among the women who believed, and who attached themselves to the cause of the Lord as disciples:—1. Mary, the mother of James the less, and the sister of the mother of Jesus. (John 19 : 25.) 2. Mary of Magdala, out of whom Jesus had cast seven devils. (Mark 16 : 9.) She is, according to tradition, the woman who was a sinner, mentioned in Luke 7 : 36–50, who anointed Jesus in the Pharisee's house, and concerning whom he said: "Her sins, which are many, are forgiven: for she loved much." 3. Mary of Bethany,

who sat at Jesus' feet, and learned concerning the one thing which is needful. (Luke 10 : 38–42.) 4. Martha, her busy sister, whose brother Lazarus was restored to life by Christ. (John ch. 11.) 5. Salome, probably the mother of John and James (compare Mark 15 : 40 and 16 : 1 with Matt. 27 : 56). 6. Joanna, the wife of Chuza, Herod's steward, with, 7, Susanna, and many others, which ministered unto him of their substance. (Luke 8 : 3.)

Obs.—Even after the old covenant was established, the female sex was not yet able to obtain an independent position in the congregation of God which was recognized as its own, neither could it acquire a rank that enabled it to exercise a distinct influence on the development of the kingdom of God. For the first act of woman which affected that development (§ 11. 2) perverted its whole course, and removed her from her original position which had secured for her all the rights which Man exercised. But in the new development which commenced with the second Adam, the leading principle by which the relation between the two sexes in the kingdom of God is decided, is thus expressed: "There is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3 : 28.) When, in the fulness of the time, the infinitely exalted and blessed vocation was granted to woman of being the medium of the incarnation of God, a change occurred which affected her whole relation to the Church, and, consequently, to life in general also; thenceforth, the female sex commenced to dedicate to the extension of the kingdom of God with entire freedom of action all those gifts and powers with which, as a sex, it is specially endowed. A woman brought forth the Saviour of the world and nursed him at the breast, and those who afterwards served him with tender and devoted love during his ministry on earth, and gave him of their substance, were Women. When *Men* weakly and timidly fled (Matt. 26 : 56), *Women*, wonderfully strong in their faith and love, retained their firmness: they stand by the cross (John 19 : 25) till the cruel and ignominous death to which malefactors are doomed, overtakes the Saviour. And as women served him while he lived on earth, so too, after his ascension, women and virgins, mindful of his words (Mark 9 : 37; Matt. 25 : 40), hav pre-eminently served him, clothed him, given him meat and visited him, when they showed compassion to the poor and the sick, the young and the feeble. Weak women and tender virgins have endured indescribable tortures, and willingly died as martyrs, confessing Christ

with their last breath. Men are induced by their wives to receive the Gospel (1 Cor. 7 : 14, 16; 1 Pet. 3 : 1, 2); captive virgins carry the seed of the Word to the families of fierce and ignorant warriors; virgins belonging to royal families have brought to the houses of those to whom they were betrothed the Gospel as their most costly bridal ornament, and through their agency pagan rulers and their subjects have been converted; blessed results have followed the labors of the wives of Christian missionaries with whom they have faithfully co-operated in the Lord.

2. Nicodemus and Joseph of Arimathea, both members of the great council, are also mentioned as having secretly become disciples of Jesus. The former, through fear of the Jews, ventured only by night to come to Jesus, for the purpose of receiving instruction respecting the necessity of being born again of water and of the Spirit (John ch. 3). On one occasion he expressed, at a meeting of the great council, his disapprobation of the conduct of those who unjustly accused Jesus (John 7 : 50, 51); but it was only after the death of the Lord that he openly declared himself to be a disciple, when he united with Joseph of Arimathea in laying the body of the crucified Jesus in the sepulchre (John 19 : 38–42).

3. In addition to those disciples whose names are given, others were directed by the Lord to follow him, or voluntarily offered themselves, but were not, perhaps, prepared to practise the self-denial which he enjoined. One of these was deterred when Jesus said to him : "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Another, who desired first to go and bury his father, received the answer : "Let the dead bury their dead : but go thou and preach the kingdom of God." To a third, who proposed first to bid farewell to those who were at his house, Christ replied : "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9 : 57–62). To the rich young man who asked the question : "What lack I yet?" the Lord said : "If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me." But the young man went away from him sorrowful; for he had great possessions (Matt. 19 : 16–22).

§ 133. *The Labors of Christ as a Prophet.*

"*And there was delivered unto him the book of the prophet Esaias And when he had opened the book, he found the place where it was written* (Isaiah 61 : 1, 2): *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this scripture fulfilled in your ears*" (Luke 4 : 17–21).

1. The work of Christ as a prophet consisted in unfolding and proclaiming all the counsel and the gracious will of God respecting our salvation, inasmuch as the Law and the prophets of the Old Testament had merely opened the way for such instructions, and could teach in an imperfect manner only. "Think not," he said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5 : 17, 18). These words apply both to the Law and to the Prophets, and as well to the moral as to the ceremonial law, all of which constituted an organic and indivisible whole. The moral law was of vital importance, however, and was given for its own sake, while the ceremonial law and the promises were not given for their own sakes, but for the sake of Him to whom they specially referred. In this distinction between the moral law on the one hand, and the ceremonial law and the promises on the other, the cause is found of the difference in the results when they are respectively fulfilled. When the moral law was fulfilled, its eternal inviolability was established, while the latter ceased to be obligatory when they were fulfilled.

Obs. — Christ's fulfilment of the Law and the Prophets consisted both in words and in deeds, and it is precisely this essential union of doctrine and action that constitutes the difference between his labors as a prophet, and those of Moses and the prophets. The moral law which the Pharisees had perverted and divested of its essential contents, was fulfilled by him in his doctrine, inasmuch as he unfolded it in its whole fulness and depth, and traced and exhibited its

reference to the inward sentiments of men. It was, at the same time, fulfilled by him in his life, inasmuch as he complied with all its demands in the most perfect manner, both as an archetype (Rom. 5 : 18, 19; Gal. 4 : 4, 5), and as an example (1 Pet. 2 : 21) of the human race. He fulfilled the ceremonial law and the prophetic promises allied to it, in his word and doctrine, inasmuch as he opened and fully set forth the deep and comprehensive meaning of these, either personally (as Luke 24 : 27, &c.), or otherwise (John 16 : 7–15); he fulfilled both also in his life and actions, inasmuch as he actually and really exhibited in his own person all that was prefigured in the former and foretold in the latter. The ceremonial law was a shadow and type; Christianity brought the very image of good things (Heb. 10 : 1); hence, the type necessarily lost its significance and validity. It is abolished by being fulfilled. Thus the blossom passes away, and the fruit assumes its place; but the latter is not at variance with the former — the fruit is rather the natural fulfilment and completion of the blossom.

2. "I am . . . . the truth," said Christ (John 14 : 6); the apostle adds: "In him are hid all the treasures of wisdom and knowledge" (Col. 2 : 3). He is the eternal, uncreated sun of truth; all the rays of truth in the Old and in the New Testament, and indeed among pagans as well as among Christians, have proceeded from him; he is evermore the eternal source of light and of all truth. With respect to his labors as a teacher during his ministry on earth, it is accordant with truth to hold that the instructions which he personally delivered did not contain a complete description of the whole counsel of salvation, and that they were not so full as to impart all the religious knowledge which is necessary. The cause of this incompleteness is by no means to be traced to any want of knowledge in Christ himself, but exclusively to the low degree of intelligence of his hearers. He accordingly said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now" (John 16 : 12). Nevertheless, he did not purpose that these instructions should be permanently withheld either from them or from us, for he immediately added: "Howbeit, when he, the Spirit of truth, is come, he will guide you *into all truth*." All that this Spirit of Christ accordingly taught the apostles afterwards, they proclaimed with the strictest fidelity and accuracy to their cotemporaries and

to all succeeding generations both orally and in writing.—But at that time they could not bear all things, and, least of all, that which was of the highest importance, because they were not yet illuminated by the Spirit; for the Spirit was not poured out before the work of redemption was accomplished (John 16 : 7; 7 : 39). After the Spirit of Christ had, however, guided the apostles into all truth (16 : 13), and brought all things to their remembrance, whatsoever Christ had said to them (14 : 26), without being understood by them, then their words, precisely like the Saviour's own words, conveyed his doctrine, "for," said he, "he (the Spirit) shall glorify me: for he shall receive of mine, and shall shew it unto you" (16 : 14), and "he that heareth you, heareth me" (Luke 10 : 16).

Obs.—While this incompleteness of the instructions delivered by Christ personally was occasioned by the inferior capacity of the disciples, it was also justified by the peculiar nature of the work which he came to perform. That work by no means consisted exclusively, nor even chiefly, in teaching, for the instructions which he designed to impart to men were capable of being communicated by him through the agency of others, and for this purpose he accordingly sent forth the apostles into all the world. That peculiar work which he came into the world to perform, and which he *alone*, as God-man, could accomplish, was the atonement which he made for the world, and the renovation of the world, through his obedience, and through his sufferings, death and resurrection.

§ 134. *The Law preached by Christ.*

Matt. ch. 5–7.—Among the discourses of Christ which appear in a connected form, the Sermon on the Mount is the most extensive and important. He delivered it in the presence of the people soon after he commenced his ministry, on a mountain, the name of which is not known. The opposition of Christian principles to the carnal views of the Jews respecting the kingdom of God, appears in every portion of the discourse. The Redeemer sketches in a lofty style the character of the children of the kingdom (5 : 3–12), the prominent feature of which is poverty in spirit (the beatitudes). He gives his disciples the commission to be the salt of the earth, and the light of the world. (5 : 13–16.)

After this introduction, he proceeds to show that it is his work to fulfil the law and the prophets. (5 : 17–19 ; § 133. 1.) The Pharisaic mode of interpreting the law by referring it merely to the external act, is next contrasted with his own mode of interpretation which directs the view to the state of man's heart (killing, 5 : 21–26 ; adultery and divorce, 5 : 27–32 ; swearing, 5 : 33–37 ; retaliation, 5 : 38–42 ; love to enemies, 5 : 42–48). He expresses his judgment of the Pharisaic righteousness which is derived from outward works (alms, 6 : 1–4 ; prayer, 6 : 5–15 ; fasting, 6 : 16–18). He warns against the accumulation of earthly treasures (6 : 19–21), against the cares and anxieties of Gentiles or pagans (6 : 24–34), and against uncharitable judgments. (7 : 1–5.) He invites his hearers to enter into heaven through the strait gate on the narrow road (7 : 13, 14), and warns against false doctrine and a faith which is without fruit (7 : 15–23). He concludes by comparing hearers of his word who are not also doers, to a house built upon the sand, and those who hear and do his sayings, to a house built upon a rock. (7 : 24–27.)

Obs. — The chief difficulties which occur in the explanation of this sermon are those which are occasioned by the declarations referring to oaths (5 : 33, &c.), and to the law of retaliation (5 : 38, &c.), "an eye for an eye, &c." The Redeemer seems to prohibit absolutely the swearing of an oath, and nevertheless responds to one uttered by the high-priest (Matt. 26 : 63, 64) ; thus too, he seems to abolish the law of retaliation, and nevertheless, he did not, at a later period, turn the other cheek to the officer who struck him, but said : "Why smitest thou me?" (John 18 : 22, 23.) The magistrate, who can read no man's heart, is compelled, if he desires to ascertain the truth in the surest manner, to require an oath, which even the unbeliever fears to violate, and which the Christian is not at liberty to decline. In the eyes of the latter, his mere "yea, yea" ought to be invested with the sanctity of an oath, and when that word is found to be sufficient, he is not permitted to have recourse to an oath. Christ's commandment respecting swearing is transgressed in the case of that oath alone which a man swears who would not speak the truth in its purity without an oath. Similar principles apply to the law of retaliation which is the basis of all legal rights ; the abrogation of it would destroy all order and discipline, and, nevertheless, the declarations of Christ respecting it are positively obligatory and

valid in the case of the Christian. For, even as an individual can transgress a command (in the heart) without doing outwardly that which it prohibits, so too he can fulfil these commandments before God (who looketh at the heart) even without doing outwardly that which they enjoin, when other considerations constrain him to adopt this latter course. Considerations proceeding from civil order and discipline may often render it proper to omit an external compliance with these demands. Like all prohibitions, all commands refer immediately and chiefly not to the external action, but to the senti ments or feelings from which actions proceed. It is however of the utmost importance that the individual should exercise special care and prudence in guarding against self-deception, which is, in all these cases, most easily practised, but is always full of danger.

§ 135. *The Gospel preached by Christ.—His Witness of Himself.*

Obs.—Two declarations of Christ respecting his witness of himself occur, which seem to contradict each other. On one occasion he said: "Though I bear record (or witness, μαρτυρῶ) of myself, yet my record (witness) is true: for I know whence I came, and whither I go." (John 8 : 14.) On another occasion he said: "If I bear witness (μαρτυρῶ) of myself, my witness is not true. There is another that beareth witness of me, ... the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (John 5 : 31, 32, 36.) Both declarations are, however, reconciled by a third: "Believe *me* (*my own witness*) that I am in the Father, and the Father in me: *or else* believe me for the very works' sake (*that is, believe the witness of my Father*)" (John 14 : 11). For the witness which an individual bears respecting himself is, according to the estimation in which he is held, the most worthy or the least worthy of credit of all classes of testimony. To the disciples and to all who did not close their eyes and hearts to the voice of that truth and holiness which invested his whole being, no witness respecting Christ could appear to be more worthy of credit and more reliable than his own: these he required to believe him for his word's sake. To those, on the contrary, on whom the holiness of his appearance had made no impression, either through their own fault, or through other causes, his witness of himself was not an absolute demonstration of his truth: in their case the perfect credibility of his words could not be substantiated unless by evidence presented in another form — they are, consequently, referred to his *works*.

The Person of Christ is the central point of all evangelical knowledge and preaching, for the whole efficacy of the work of redemption which he performed, depends on the divinity of his person. That work of redeeming and renewing the human race could have been accomplished by him as God-man alone, and it is only through faith in him as the Son of God who became man, that we can obtain eternal life. It was, therefore, first of all necessary that the Redeemer should direct attention to the significance of his own Person. While he frequently and in the most unequivocal terms, particularly by using the favorite appellation of "the Son of Man," gave prominence to the reality as well as the sinlessness of his human nature, he also ascribed to himself as frequently, distinctly and absolutely, the possession of a true divine nature, and of a perfect equality of being with the Father. "Which of you," he asked the Jews, "convinceth me of sin?" (John 8 : 46.) He ascribes to himself a divine nature, and divine attributes, and claims divine adoration, in equally clear terms. He called himself the only-begotten Son of God, and the Jews took up stones to stone him because he said "that God was his Father, making himself equal with God." (John 5 : 18 ; 10 : 33.) He said : "I and my Father are one." (John 10 : 30.) "He that hath seen me, hath seen the Father." (14 : 9.) "As the Father hath life in himself, so hath he given to the Son to have life in himself." (5 : 26.) "The Father . . . . hath committed all judgment unto the Son : that all men should honor the Son, even as they honor the Father." (5 : 22, 23. "Before Abraham was, I am." (8 : 58.) In the prayer which he offered as our high-priest, he speaks of "the glory which he had with the Father before the world was." (17 : 5.) He attested his divine Messiahship with an oath before the high-priest, shortly before his death (Matt. 26 : 63), and, referring to his exaltation, he said : "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18 : 20.) "I am with you alway, even unto the end of the world." (28 : 20.) 'All power is given to me in heaven and in earth" (28 : 18), &c

§ 136. *Continuation.— Of his Redeeming Work.*

Obs.—With respect to the mystery of the Redemption which was to be accomplished, Christ did not give full and complete instructions, but only certain intimations occasionally, which were generally expressed in a gnomic or sententious form, as well as in parables; even when these were not fully understood by the hearer, they were still retained with ease in his memory, and guided his subsequent meditations. For this subject was pre-eminently one of the "many things" (John 16 : 12) which his disciples could not yet bear, and even the few expressions which he uttered in reference to it, were not altogether understood by them, until after the completion of his work. The Redeemer therefore contented himself with sowing in the hearts of his disciples the living and productive seed of the Word, which in its own season brought forth, by the watchful care of the Holy Spirit, the fruit of saving knowledge and doctrine.

1. The most comprehensive and significant of his declarations occurs in Matt. 5 : 17, 18 (see above, § 134), in which he shows that it is his work to fulfil the law and the prophets. He also said that he had come into the world, in order "that whosoever believeth in him, should not perish, but have everlasting life." (John 3 : 16.) He compared his work to that of a physician, and said: "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." (Luke 5 : 31, 32.) He applies the name of a shepherd to himself: "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10 : 11.) He describes himself as "the way, and the truth, and the life" (John 14 : 6); as "the light of the world" (8 : 12; 9 : 5; 12 : 46); and as "the bread of life." (6 : 35.) He showed the importance and necessity of his sufferings, death and resurrection (Mark 8 : 31, and John 3 : 14, the lifting up of the serpent in the wilderness, § 55. 3, Obs.; the sign of the prophet Jonas, Matt. 12 : 39–41, § 100. 5, Obs.), and declared that his death would be a vicarious death and sacrifice; "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20 : 28.) "This is my blood; shed for many for the remission of sins." (26 : 28.) "The bread that I will give

is my flesh, which I will give for the life of the world." (John 6 : 51.) "I lay down my life for the sheep." (10 : 15.)

Obs. — When Christ used the following language, which his disciples did not fully understand until after his resurrection: "Destroy this temple, and in three days I will raise it up" (John 2 : 19), he not only announced his death and resurrection, but also referred to the essential relation of the temple of stone to the temple of his body. For when his body was broken, in which the whole fulness of the Godhead dwelt in reality and truth, as it had dwelt symbolically in the Tabernacle and the Temple, that Temple of stone with its worship lost all significance and was broken in all its internal purposes, although it continued to stand outwardly forty years longer. For by the sacrifice and death of Christ a sacrifice of eternal validity was offered and the typical sacrifice was abolished. And when, on rising from the dead on the third day, he resumed the temple of his body, renewed and glorified, he thereby raised up a new and glorified temple, wherein "the true worshippers worship the Father in spirit and in truth" (John 4 : 23), and wherein all have access unto the throne of grace. (Heb. 4 : 16.)

2. The original and permanent demands which the Lord addresses to all who desire to partake of the redemption that is in him (Rom. 3 : 24), are — Repentance and Faith (Matt. 4 : 17; Mark 1 : 15), unconditional self-denial, and renunciation of the world, and a complete dedication of themselves to his cause. (Matt. 10 : 37, 38.) He taught that his people must necessarily enter into an essential communion of life with him, and, indeed, in a certain manner, grow into his life: "I am the vine," said he, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (John 15 : 5.) The means which he sets forth to all as those by which they may enter into this communion of life with him, and be established and maintained therein, are regeneration of water and of the Spirit (John 3 : 3–6, § 189), and the eating and drinking of his flesh and blood: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." (John 6 : 53–55. § 190.)

§ 137. *Continuation.—Of his Kingdom.*

Obs.—When the Redeemer described the various states and developments of his kingdom, he very frequently adopted the parabolic mode of instruction, which was, indeed, suggested by the subject itself; for in the development of the kingdom of God on earth in the main, the same essential laws are observed, which regulate every organic development of terrestrial life. Those who possessed sufficient susceptibility and capacity in general to understand the mysterious course of the kingdom of God, obtained deeper and clearer views of these mysteries from the parable than from abstract lessons: while the same mode of instruction involved these mysteries in deeper obscurity in the presence of an uninitiated and insusceptible mind. Hence Christ replied to the disciples who desired to know his motive when he spoke in parables: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive, &c." (Mark 4 : 9–12.) The Redeemer therefore illustrated in his own conduct the command: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, &c." (Matt. 7 : 6.)

1. The seven parables concerning the kingdom in Matt. ch. 13 describe the development of the kingdom of God with unusual fulness. The first, *of the sower and the seed*, contemplates, according to the Lord's own exposition of it, the word of the Gospel as the element or principle among men by which they are begotten unto the kingdom of heaven and regenerated, and the hearts of men as the ground in which the seed of the new creature that is born of God, is sown; it shows that the difference in the results proceeds from the different degrees of susceptibility in the ground. The second, *of the tares*, which is also explained by the Lord himself, exhibits the relation which the kingdom of God sustains to the kingdom of evil, and teaches that the latter likewise must necessarily be unfolded fully and completely, together with the former, in order that it may ripen for its overthrow and judgment. The third, *of the mustard-seed*, describes the manner in which the kingdom of heaven, after an unpretending beginning is gradually unfolded, until it exercises a widely-felt influence The fourth, *of the leaven*, also refers to the unpretending begin

ning of the kingdom of heaven, but gives greater prominence to the inward development of the latter, or its divine power, in gradually penetrating into the hearts of all, and effecting an inward change, that is, assimilating them to itself. The fifth, *of the hidden treasure*, and the sixth, *of the pearl*, represent the kingdom of God, as the most precious treasure, although it is hidden and neglected by the world, and teaches both that the possession of this treasure is worthy of being sought for with the most costly sacrifices and rigid self-denial, and also that, without these, it cannot be acquired. The seventh, *of the net cast into the sea*, which bears a close affinity to the second, teaches that, even in the Church, as the institution in which the children of the kingdom are gathered and sanctified, the children of darkness are also found, and will remain, until, on the day of judgment, the latter will be separated from the former and consigned to eternal ruin.

2. The Redeemer presented in different aspects the relation sustained to his kingdom by the obdurate, self-righteous and carnal Pharisaism of the times, which exercised a controlling influence over the Jews. He said openly and plainly: "The kingdom of God shall be taken from you, and given to a nation bring ing forth the fruits thereof" (Matt. 21 : 43), and he testified that the last should be first, and the first last (19 : 30; 20 : 16). This remarkable fact is abundantly illustrated in history. Judaism, to which the inheritance and the promise belonged, hardened itself more and more unequivocally against the salvation which proceeded from its midst, for "salvation is of the Jews" (John 4 : 22). It was therefore rejected, or, at least, Paganism entered before it into the kingdom of God (§ 119). The latter had fallen more deeply, and had departed further from God; but it now returned in sincere repentance, and sought salvation with an earnest desire. These events are described in the clearest manner in many discourses and parables of the Lord. Thus, in the parable *of the vineyard* (Matt. 21 : 33, &c. — a vineyard planted by a householder, carefully secured, &c., and let out to husbandmen) the Lord describes in expressive language Israel's election, degeneracy and rejection On the occasion on which Christ sought fruit on a fig-tree and found nothing but leaves only, for which

he cursed it, a real occurrence took place, which, even more emphatically than a parable in words, described the Jews; they exhibited, not the fruits of faith, but merely the leaves of self righteousness and of merit acquired by outward works (Matt. 21 : 18, &c.).

3. There is a special reference (although it may not be directly indicated by the connection) to the introduction of pagans into the kingdom of God, in the parable *of the prodigal son* (Luke 15 : 11, &c.; § 21. 1), and also in the parable *of the two sons* (Matt. 21 : 28, &c. — two sons are sent by their father into the vineyard; the one refuses to obey, but afterward repents and obeys, the other promises, but disobeys). The parable *of the marriage of the king's son* (Matt. 22 : 1, &c.), and that *of the great supper* (Luke 14 : 16, &c.), which resembles the former, illustrate the manner in which the Jews reject the salvation that is offered to them first, on which account they are rejected themselves. The parable *of the laborers in the vineyard* (Matt. 20 : 1, &c.), in which the householder hires laborers at different hours of the day, and gives the same amount of wages to the last as to the first, teaches that the heathen nations which are called at a late period, shall enjoy equal privileges in the kingdom of Christ with the people of the covenant who were first called. It is, however, to be observed with respect to all these parables, that while they refer to whole nations and long periods of time, they admit and require, with equal reason, an interpretation according to which they may refer to individuals in all ages also; for the facts which occur in the process of the education and development of the whole human race are repeated in that of the education and development of the individual.

§ 138. *Christ's Miraculous Power in general.*

1. The dominion over terrestrial nature which had been assigned to the first man and his race (Gen. 1 : 26–28), was lost through sin; this loss disturbed the true relation subsisting between nature and spirit. It was needful that the second Adam, who took the place of the first, should recover this lost dominion, and possess it even in a higher degree; for, while in the case of

the first Adam merely a peaceful, undisturbed and harmonious development was contemplated, it was, besides, necessary, in the case of the second Adam, that all existing hostile powers and circumstances should be overcome. Human nature in its present form, in its total inability and helplessness, could accomplish nothing, and as the human nature of Christ was like our own (§ 126. Obs.), he could not recover that lost dominion, unless he possessed supernatural powers; but he did recover it, inasmuch as all the fulness of the Godhead dwelt bodily in his human nature. In this personal union of the creative Word with the second Adam, or the man Jesus, that lost dominion of man is not merely restored, but it is also endowed with power in the highest degree — a power that overcomes all obstacles, and renews all that is destroyed. Herein consists the miraculous power of Christ. In the first man the dominion of the spirit over nature, which was originally designed for him, could not have appeared as a miraculous power, for the exercise of it would have been a natural, common and daily occurrence. In Christ, on the contrary, this dominion necessarily assumed the character of a power to work miracles, for human inability had now become a natural and common feature, while the exercise of the power of dominion assumed the appearance of a supernatural event.

Obs. 1. — Christ's miracles of knowledge proceeded from the same source to which his miracles of action are ascribed. To the former belongs his clear, unerring and decided glance, whether it was directed to a future period, or a remote spot, or the heart of man. "He needed not that any should testify of man: for he knew what was in man" (John 2 : 25).

Obs. 2. — The prophets before Christ, and the apostles after his day, performed miracles, some of which resembled his own. The difference between their miracles and his own consisted in the circumstance that miraculous powers were merely communicated to them from a foreign source, and the exercise or possession was only momentary or transitory; but in Christ these powers flowed from his own being, and were uninterrupted and permanent, because they were founded on the personal and permanent union of his divine and his human nature.

Obs. 3. — As Christ himself declared that he did not know all things (Mark 13 : 32), it may be also admitted that he could not do

all things, although no instance of the latter inability occurs. But in both cases the reference is naturally to his state of humiliation alone, or the period in which he dwelt on earth; during that time all the fulness of the Godhead dwelt in him bodily, it is true, but, without appearing in the form of God (that is, the eternal, supermundane form of existence, Phil. 2 : 6, 7), it ministered to his human nature. For even as sin and misery came forth from man (the first Adam), so, too, redemption and salvation necessarily came forth from the nature of man (of the second Adam). That nature, however, could not produce such results without being personally united and endowed with the fulness of the Godhead. Now, while the divinity of Christ ministered to his humanity, it ministered only in so far as the latter needed the former in accomplishing the work of the redemption and renewal of man; all that lay beyond these limits, Christ as the Son of God had indeed the power to perform, but, as the Son of man, he had laid aside the exercise of that power, until his whole work should be completed.

2. As the occasional miracles of the prophets of the Old Testament proved that these were messengers of God, so Jesus was declared to be the Messiah and the Son of God by his uninterrupted and permanent miraculous powers, that is, by his whole miraculous appearance. "I have greater witness," said he, "than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" (John 5 : 36; see also 10 : 37, 38; 14 : 11, 12, &c.). It is not, however, when viewed in this aspect exclusively, or even chiefly, that the miracles of Christ acquire the significant character which they possess, or, in other words, Christ did not work miracles simply for the purpose of demonstrating that he was the Messiah, but chiefly because miracles in themselves necessarily belonged to his Messianic work, or his labors in restoring and redeeming the human race. Sin had caused misery, sickness and death to enter into the life of mankind, and occasioned many disturbances in the life of nature; the work assigned to Christ consisted in removing entirely the consequences of sin, and exhibiting the true relation between nature and spirit. It is true that these results in their whole extent and completeness cannot be obtained previous to the actual termination of the present course of this world, when that new life which Christ has im-

parted to men shall have fully and completely penetrated and transformed them. Nevertheless, it was both possible and requisite that at least the actual beginning of this perfect redemption, and the types and pledges of it, should then already be manifested.

Obs. 1. — The fact that the miracles of Christ did not merely serve to demonstrate his truth to the people, but that they also possessed an essential significance in themselves, conveys many lessons. We thence learn to understand his motives in never yielding to that thirst for miracles by which those were controlled who surrounded him, and who desired to *see* that only which was unprecedented, striking and singular (as in Matt. 12 : 38; 16 : 1–4; Luke 23 : 8, &c.). We are, further, enabled to appreciate the fact that his miracles were never merely extraordinary acts occurring without any object, but were always the expression of his ardent desire to perform acts of kindness, to aid, to save and to redeem. And we can also thence explain the circumstance that in those cases in which he found no faith in the individuals before him, or in which merely external bodily relief was sought, and the corresponding spiritual relief was not desired, he would not and could not perform miracles (Matt. 13 : 58; Mark 6 : 5).

Obs. 2. — The circumstance may surprise us that Christ frequently charged those who saw his miracles, particularly when he healed the sick, to tell no man (as in Matt. 9 : 30; 12 : 16; 16 : 20; Mark 1 : 44; 3 : 12, &c.), while, on other occasions, he exhorted them to make known all that had been done (as in Mark 5 : 19). The ultimate cause, however, may be traced partly to the people and partly to the individuals themselves who had been healed. In consequence of his deep insight into the character and the state of the heart of each person whom he healed, he gave that particular charge to each which was best adapted to exercise a salutary influence on his spiritual life. The one was commanded *to be silent*, in order that, remote from all that could distract his attention, he might without disturbance examine his heart, and cherish the seed of salvation in retirement. Another was commanded *to speak*, in order that he might not be unmindful of the grace which he had experienced, and of the gratitude which was due. Still, the cause may, possibly, be traced chiefly to the perverted tendencies of the people. He doubtless desired to withhold all encouragement from the foolish thirst for miracles and the carnal Messianic expectations of the people, and to afford his enemies no occasion to adopt active measures affecting his person and his life, *before his hour was come.*

§ 139. *Christ's Miraculous Power over Nature.*

We begin with those miracles which exhibit Christ's royal dominion over terrestrial nature, as the first of all the miracles which he wrought — the turning of water into wine at a marriage in Cana of Galilee (John ch. 2) — belongs to this class. This miracle was not so much the expression of a creative power (by which that which had no existence previously is brought into existence), as of an absolute omnipotent dominion over powers of nature which already existed. The power of turning water into wine already exists in nature, but is usually confined to the instrumentality of the vine. This power of nature, like all others, was subject to the control of the Redeemer. A similar case occurred when 5000 men were fed with a few loaves and fishes (Matt. 14 : 13, &c.; and see 15 : 32, &c.), except that the miraculous power of the Redeemer was exercised in the present instance much more extensively. — The miracle on the sea of Galilee, also belongs to this class (Matt. 8 : 23, &c.; Mark 4 : 36, &c.; Luke 8 : 22, &c.). The Lord who was sleeping was awakened by the cries of distress of the disciples: "Lord, save us: we perish." Conscious of his dominion over nature, he rebuked the wind and the raging of the water: "Peace, be still." A great calm immediately followed, and the men exclaimed: "What manner of man is this, that even the winds and the sea obey him!" — On another occasion (Matt. 14 : 22, &c.), the disciples were in a ship in the midst of the sea, when the waters were disturbed by a contrary wind; then, too, Christ, as he walked on the sea, and approached his disciples, manifested his dominion over nature, and even imparted his miraculous power to Peter, as long as the fear of the latter did not overcome his faith. When the Lord was come into the ship, and the wind ceased, they that were in it worshipped him and said: "Of a truth thou art the Son of God."

Obs. — The miracle in Cana, "manifested forth his glory;" it also displayed the contrast between the kindness and love of the most gracious of the children of men and the strictness and rigor of the law which it was requisite that John the Baptist should exemplify (see Matt. 11 : 18, 19). The words which Jesus addressed to his mother: "Woman, what have I to do with thee?" (word for word:

"What to me and thee?") seem to be abrupt and harsh only when they are read in the German [and in the English] version. The term which he employed ("woman" instead of "mother"), was intended to remind her that a change had occurred in the relation which she formerly sustained to him (compare Matt. 12 : 46–49). As soon as Jesus, after being anointed from on high as the Messiah, had commenced his ministry, his position in reference to his mother was altered. He ceased to be a son whom duty required to submit to the authority of earthly parents, and now appeared as the Redeemer of all mankind, and, consequently, of Mary also; she too was called by duty to bend her knees before him in adoration. — The important distinction between the two occasions on which multitudes were miraculously fed, is indicated in Matt. 16 : 9–11.

§ 140. *Christ Healing the Sick.*

Obs. — Man is elevated above nature in so far as he is endowed with a spirit, but when he is viewed as a being endowed with a body and a soul, he belongs to nature. (§ 10. 1.) Now if an absolute dominion even over terrestrial and animal nature, which was less intimately connected with the *human* spirit, was nevertheless imparted to the latter, that spirit certainly received as fully dominion over the nature of its own (corporeal-psychical) organism. But in both respects sin exercised a disturbing and destructive influence; it destroyed the inward harmony of human life, perverted the true relation between body, soul and spirit, and introduced discord and disunion, sickness and death into the human organism. (§ 12.) The redemption of which Christ was the author, was intended to counteract and remove entirely these results of sin, as well as all others which it produced. We see the commencement, the types and the pledges of this redemption in all those cases in which Christ healed the sick and raised the dead; for the power by which he will hereafter altogether annihilate the influence of death was at that time already exercised in subduing sickness and death.

1. The first, and indeed, the most important condition which the Redeemer proposed when he healed the sick, was the exercise of faith on the part of the latter, and of their immediate friends also, in certain cases. The healing of the body was subordinate to the higher purpose of bestowing grace upon the soul, and hence Christ seldom omitted to direct attention to the connection between faith and the bodily relief which he afforded: "My

son, my daughter, *thy faith* hath saved thee." He healed by means of a *power* (δύναμις, "virtue," Luke 6 : 19; 8 : 46, &c.), which went out of him and passed over to the sick. He caused this power to operate upon them, either through the medium of an earthly element, or by directly touching them (often laying his hands upon them, Mark 6 : 5), or, without touching them, merely through his word as the vehicle of the power. The motives of the Redeemer in adopting different modes in different cases, were not influenced by peculiarities in the diseases themselves, but by the spiritual state of those whom he healed.

2. The evangelists have described a proportionally small number only of the many cases in which Christ healed the sick, and even of these we can here refer only to a few of the most important. The case of the restoration to sight of a man who was born blind, described in John ch. 9, is particularly worthy of attention, both on account of the explanations to which it led respecting the connection between sickness and sin, and on account of the mode of healing; "he spat on the ground — made clay — anointed the eyes of the blind man, &c." The course which the Pharisees subsequently pursued in reference to the man and his parents, gives additional interest to the case. A similar mode of healing, combined with the laying on of his hands, was employed in the case of another blind man (Mark 8 : 22, &c.) and of a deaf man. (7 : 33, &c.) The woman who had an issue of blood, and whose strong faith was unfolded in the most affecting manner, was healed by simply touching his garment. (Luke 8 : 43, &c.) In the case of the Roman centurion's dying servant in Capernaum (in Galilee), the Saviour, without approaching and touching the sufferer, caused his healing power to operate at a distance. On this occasion the centurion's faith, which was as strong as it was humble ("Lord, trouble not thyself — I am not worthy — say in a word, and my servant shall be healed, &c."), received the noble testimony: "I have not found so great faith, no, not in Israel." (Luke 7 : 1–10.) The account of the healing of the son of a nobleman (who was in Herod's service), in Capernaum, possesses some features analogous to those of the former with respect to the mode, but also exhibits a striking contrast in the nobleman's weak faith and in the words of rebuke which the Lord uttered. (John 4 : 46, &c.)

§ 141. *Christ Raising the Dead.*

1. Among the miracles of Jesus, three cases occurred in which he restored the dead to life. Jairus, one of the rulers of the synagogue in Capernaum, besought the Redeemer to enter his house and heal his daughter, who was of the age of twelve years; she was then lying at the point of death. While Jesus was occupied on the road with the woman who had an issue of blood, certain messengers brought the tidings to the father that his daugher had expired. Christ significantly termed her death a sleep, for in the presence of him who raised the dead, death was nothing more than a sleep. He entered the house and recalled the child to life, saying, "Talitha cumi," that is, "Damsel, arise." (Mark 5 : 22, &c.) — As the Lord was approaching the gate of the city of Nain, he saw the corpse of the only son of a widow carried forth. He had compassion on her, and said: "Weep not." He turned to the bier, and said to the dead man: "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. (Luke 7 : 11–16.)

2. John ch. 11.—The last and most remarkable miracle of this class is the restoration to life of Lazarus, the brother of Mary and Martha, in Bethany. It is the most splendid of all these miracles of Christ — for Lazarus had lain in the grave four days already; the most significant—for it gave to intelligent spectators the deepest views of the central point of his redeeming work; and the most momentous — for the extraordinary sensation which it produced, was the immediate cause which urged his enemies to adopt measures promptly for removing him from their midst. — The sisters send to him, saying: "Lord, behold, he whom thou lovest, is sick." Conscious as he is of the result, he answers: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby," and, holding the issue in his own hand, he abides with seeming indifference two days longer in the same place. After that, he says to his disciples: "Let us go into Judea again . . . . our friend Lazarus *sleepeth;* but I go that I may awake him out of sleep." On perceiving, however, that they misunderstand him, and refer his

words to the taking of rest in sleep, he plainly says: "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." Martha hastens to receive him; she is grieved on account of his late arrival, but is, nevertheless, full of hope and faith. Then Jesus said: "*I am the resurrection and the life:* he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." He proceeds to the grave. At the command of him who raises the dead ("Lazarus, come forth"), death restores his prey. Then Jesus goeth to suffer death himself, and to pass through death unto life, so that his words: "I am the resurrection, and the life," may receive their most glorious and complete fulfilment.

§ 142. *The Demoniacs.*

1. The terrible form of disease designated by the term *demoniacal possession*, appeared with greater frequency than usual, during the days in which Christ lived. Cases of this kind are explained, not merely according to the prevailing popular opinion, but also according to the views and declarations of Christ, in the following manner: the personality of an evil spirit (*a demon*, whence the persons thus affected are called *Demoniacs*), while suppressing the human personality of an individual, takes possession of his corporeal-psychical organism, and misuses it in producing unnatural and destructive manifestations of life. The work of Christ to which he was called, specially required, therefore, that he, who had come to destroy all the works of the devil (1. John 3 : 8), should meet and, like a victor, subdue this horrible manifestation of the power of darkness.

Obs.—The following explanatory remarks may aid in placing cases of this kind in a clearer light. If the first man, Adam (and, in and with him, his whole race), had chosen to adopt a course conformable to his destination, human life would have unfolded itself in security and repose, and have exhibited harmony and unity in all the acts of the body, the soul, and the spirit; the whole being of man would have constituted a perfect and complete unity, surrounded by the presence of God, and secure from every external hostile disturbance But when sin destroyed the equilibrium and harmony of man's being,

the immediate result was, that the spirit of man was expelled from its true position and—as the spirit is the central point and the point of union of human nature — this disturbance extended to the corporeal-psychical region, in which it manifested itself as sickliness, and was consummated in the form of bodily death. Thus sin dissolved the ties between the body and the soul, and between the soul and the spirit; the entire organism was thereafter open to hostile influences of every description. Now if pernicious influences derived from the life of nature, such as epidemics, poisons, &c., are able to invade the human organism, and extort involuntary, unnatural and destructive manifestations of life, why may not the personal powers of darkness also be able to take possession of it in a similar manner? As in the case of the former, so also in the case of the latter, we may assume that a certain predisposition or susceptibility exists; but it is obvious that no man can presume to determine whether, or in what degree, the latter is the consequence of the individual's own particular offence. — It belongs to that school of medicine which is animated by Christian faith, to answer the question whether the form of disease known as demoniacal possession was peculiar to the age of Jesus, or whether it has also appeared in later times, and even in our own day. In the former case, it would be easy to understand the circumstance that the power of darkness attained unusual prominence and extent, precisely at the time when it was defeated by the appearance and the redeeming work of Christ. If, however, science should even decide that such cases have occurred since the days of Christ, the circumstance that they are at least extremely rare under the Gospel dispensation, when compared with their frequency at a former period, would afford evidence in this respect also of the blessed influence of Christianity, and be a pledge to us that all the influences and assaults of the power of darkness will hereafter cease entirely.

2. The following are the most important of the cases in which demoniacs were healed. While Jesus was teaching on the sabbath-day in the synagogue in Capernaum, "as one that had authority, and not as the scribes," a demoniac who was present began to cry: "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." Thus even the power of darkness, overcome by the presence of the Holy One, was compelled to bear witness of him: but the Lord refused to receive such witness, and said to the unclean spirit: "Hold thy peace, and come out of him." Then the demon, after he had torn the

man, came out of him (Mark 1 : 21–27). — A still more extraordinary event occurred in the country of the Gadarenes (Gergesenes), in Peræa. As Jesus, after crossing the sea of Galilee was leaving the ship, he was observed by a demoniac who had often in his frenzy torn fetters and chains asunder, and who endured appalling agonies in the neighboring tombs in which he found shelter. Here, too, the presence of the Redeemer was immediately felt, and produced a strange and fearful conflict between the wretched man's own personality and one that had taken possession of him. He ran towards Jesus, worshipped him, and cried with a loud voice: "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not." The psychical distraction of this man required a peculiar and very careful mode of treatment. This fact explains the unexpected question of the Redeemer: "What is thy name?" and the permission which he granted to the demons, who were many in number, to enter into the swine that were feeding on a declivity of the mountain. As soon as the swine felt the foreign influence which seized them, they ran violently down into the sea. The owners of the herd, in place of deriving a spiritual gain from this temporal loss, besought the Lord to depart out of their coasts (Mark 5 : 1–17). — On another occasion, while the Lord was on the mount of transfiguration (§ 145. 2) with three of his disciples, a demoniac child was brought by his father to the other disciples at the foot of the mount; the demoniacal possession of the boy was manifested by the most frightful convulsions. The disciples in vain attempted to heal him. When Jesus came down to the multitude, he rebuked the father and all who were near him, on account of their unbelief, and commanded that the boy should be brought to him. When the unclean spirit saw him, he cried and rent the child sore. To the father whose weak faith exclaimed "If thou canst do any thing, have compassion on us, and help us," Christ replied, "If thou canst believe; all things are possible to him that believeth." Then a deep feeling of his need of faith was awakened in the father, and, with an ardent desire to obtain it, he said with tears: "Lord, I believe; help thou mine unbelief." At that moment the Lord commanded the foul spirit to come out of the child. When his disciples

asked him afterwards: "Why could not we cast him out?" he answered: "Because of your unbelief . . . this kind goeth not out, but by prayer and fasting" (Matt. 17 : 14, &c.; Mark 9 : 14, &c.; Luke 9 : 37, &c.).

§ 143. *The Extent of the Labors of the Redeemer.*

1. The Redeemer designedly confined his labors to the people of the covenant. He said himself: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15 : 24), and he imposed the same restriction on his disciples, until his ascension to heaven should occur. "Go not," said he, "into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. 10 : 5, 6). His present labors were merely introductory, and hence, like all the Old Testament preparations of salvation, as well as for similar reasons (§ 21. 1), they were limited to the seed of Abraham. But he repeatedly declared, plainly and distinctly, that these barriers should hereafter be removed. "Other sheep I have," said he, "which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10 : 16). He even declared, in the plainest terms, that the Gentiles should enter into the kingdom of God before the people of the covenant, who persisted in hardening their hearts (§ 119; § 137. 2). He accordingly gave an express command to his disciples, immediately before his ascension, that they should extend their labors to all the nations of the earth (Mark 16 : 15; Matt. 28 : 19; Acts 9 : 15).

2. It was only in certain special cases that he afforded relief and gave instructions to Gentiles and Samaritans. He was constrained, on these few occasions, to depart from his usual course by the faith which he beheld, and which, by its power and depth, put Israel to shame. Analogous instances occur in the Old Testament (Naaman; the people of Nineveh, &c.). The centurion of Capernaum is an instance (§ 140. 2). Another is furnished by the Syrophenician woman (Matt. 15 : 22, &c.; Mark 7 : 24, &c.). The latter would not suffer herself to be repelled by the apparently harsh and offensive words: "It is not meet to take

the children's bread and to cast it to dogs;" she was only urged by them, agreeably to the Lord's real intention, to express her faith the more unequivocally, as she did in those terms of deep and touching humility: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." — At another time he instructed the woman of Samaria at Jacob's well near Sychar (Shechem), concerning the water of life and the time when the true worshippers should worship the Father in spirit and in truth; he abode two days with the Samaritans of that city, of whom many believed, and said to the woman: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John ch. 4). — Of the ten lepers whom Christ healed (Luke 17 : 12–19), the only one who returned to give him thanks and glorify God, was a Samaritan (compare here also the narrative concerning the good Samaritan, Luke 10 : 30, &c.).

§ 144. *The Immediate Results of the Labors of Christ.*

1. The authority with which the Redeemer taught, and the signs and wonders which he did, soon produced a great sensation among the people, and they acknowledged that a higher power dwelt in him. They were astonished at his doctrine, and even if, on account of their carnal views and feelings which regarded external things alone, they could not comprehend the meaning of his deep discourses, but on many occasions grossly perverted it, nevertheless they testified that he taught as one that had authority, and not as the scribes (Mark 1 : 22). They asked: "Whence hath this man this wisdom, and these mighty works? (Matt. 13 : 54.) What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him (Mark 1 : 27). Of a truth this is the Prophet. This is the Christ. Never man spake like this man" (John 7 : 40, 41, 46). They feared exceedingly, they glorified God, and many believed on him when they saw the signs which he did. The sick, the lame, the blind, those possessed with unclean spirits, lunatics, &c., were brought to him from all directions, and he healed them Large masses of people, governed merely by an idle wish to see

his miracles, surrounded him, and it was often with difficulty that he withdrew from their importunities. If he had not exercised the utmost care and prudence, they would, long before the appropriate time had arrived, have publicly declared him to be the Messianic king (see, for instance, John 6 : 15).

2. But, on the other hand, he also encountered on the part of the unstable and carnal people much opposition, violent contradictions and actual persecution. They were offended when he spoke in terms of rebuke of their perverted and unbelieving mind, and declared them to be unfit to enter into the kingdom of God, or when he refused to indulge their thirst for miracles and fulfil their false Messianic hopes. They called him a gluttonous man, and a wine-bibber, because he did not sanction their self-righteousness and hypocrisy; and a friend of publicans and sinners, because he showed kindness to repenting sinners (Matt. 11 : 19). They persecuted him, and sought to slay him, because he healed on the sabbath-day (John 5 : 16), and attempted to stone him (10 : 31), because he called himself the Son of God. When he exposed the vanity of their dependence on their bodily descent from Abraham, they answered: "Say we not well that thou art a Samaritan, and hast a devil?" (John 8 : 48). When he reproved them, in the synagogue in Nazareth, on account of their unbelief, they were filled with wrath, and led him to the brow of the hill that they might cast him down headlong, but, passing through the midst of them, he went his way (Luke 4 : 28–30).

3. Even less esteem was manifested for him in Galilee where he passed the largest portion of his time, insomuch that he himself testified: "A prophet is not without honor, save in his own country, and in his own house" (Matt. 13 : 57). He upbraided the cities wherein most of his mighty works were done, because they repented not. "Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained

until this day" (Matt. 11 : 20-23). Even his own brethren did not, at the beginning, believe in him (John 7 : 5). His experience was the same in Judea; there the Jews sought to slay him (7 : 1). In Samaria the people of a village whither he had sent his disciples to make ready for him, would not receive him because he was going to Jerusalem, so that John and James, in their zeal, desired to command that fire from heaven should consume them (Luke 9 : 52, &c.).

4. The Pharisees, to whose vast influence principally these unfavorable sentiments are ascribable, were his most determined enemies. His miracles, which they could not deny, proceeded, as they alleged, from the devil: "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." It was in vain that Christ exhibited the absurdity of this charge, and urged them to beware of the sin against the Holy Ghost, which "shall not be forgiven, neither in this world, neither in the world to come" (Matt. 12 : 24–32. See the Obs. below). — They sent officers to take him, and when these, deeply moved by his words, returned without bringing him, they angrily said: "Are ye also deceived? Have any of the rulers, or of the Pharisees, believed on him? But this people who knoweth not the law are cursed." And when Nicodemus, on the same occasion, ventured to defend his Master, they said to him: "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet" (John 7 : 45, &c.). They agreed to put all out of the synagogue who confessed that he was the Messiah (John 9 : 22), and nothing but fear of the people, who were still influenced at times to offer praise to Christ with enthusiasm, prevented them from adopting more violent measures. The Sadducees, on the other hand, self-satisfied, and in their unbelief yielding to the pride of human reason, took no interest in Christ, and it is only at a late period that they seek him in order to obtain an opportunity for displaying their trivial wit (§ 148. 4).

Obs. — As the sin against the Holy Ghost can be forgiven neither in this life nor in the life to come, and as, nevertheless, God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2 : 4; Ezek. 33 : 11; 2 Pet. 3 : 9); it can be no other than a deliberate and obstinate hardening of the heart against the

grace of God in Christ which is manifested to man. It is termed a sin against the Holy Ghost, because the communication and the appropriation of grace occur through the Holy Ghost. The Pharisees were at least drawing near to the commission of this sin, for while they alleged that the miracles of Christ proceeded from the devil, they hardened themselves consciously and wickedly against the testimony of the Spirit of God who furnished them with incontestable evidence that these miracles were divine.

§ 145. *The Transfiguration of Christ.*

1. The nearer the time was in which the Redeemer's work should be completed by his death and resurrection, the more was his holy soul occupied with these events, which originated in the purest and most perfect love. He had previously given his disciples occasional intimations only respecting this termination of his earthly labors. But during his last abode in Galilee, he told them plainly and distinctly "that he must go unto Jerusalem, and suffer many things — and be killed, and be raised again the third day" (Matt. 16 : 21). Then the Lord encountered a new temptation, stronger perhaps than the first to which he was exposed at the commencement of his ministry, because it came from a beloved disciple, and was apparently a manifestation of the most tender love. For Peter (the same disciple who had, with invincible faith, just made the confession: "Thou art the Christ, the Son of the living God," and whom, in view of it, the Lord had pronounced to be blessed and had denominated *the man who is as a rock*, § 131. 3, Obs.) now took him aside, and said: "Be it far from thee, Lord: this shall not be unto thee." But the Saviour recognized in this manifestation of carnal love the influence of Satan, and said to Peter: "Get thee behind me, Satan; thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men" (Matt. 16 : 23).

2. Matt. 17 : 1, &c. (Mark 9 : 2, &c.; Luke 9 . 28, &c.). — Six days afterwards, Jesus took Peter, James and John, and brought them up into a high mountain apart (mount Tabor, according to tradition). Here the disciples fell asleep. When they awoke, Jesus was transfigured before them; his face shone as the sun, his raiment was white as the light, and Moses and Elias

[Elijah] who were with him, spoke concerning his approaching death. Peter, transported with the blessedness of this heavenly view, exclaimed: "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." While he yet spoke, a bright cloud overshadowed them, and a voice out of the cloud said: "This is my beloved Son, in whom I am well pleased: hear ye him." The disciples fell on their face and worshipped, and when Jesus raised them up, the visitants had disappeared. He charged the disciples to tell the vision to no man until he was risen again from the dead. He added certain instructions respecting the fulfilment of prophecy (Mal. 4 : 5, § 109. 3), and said that Elias truly should first come, and restore all things (for the Lord's second appearance unto judgment), but that, already at his first appearance in lowliness, an Elias had appeared in John the Baptist.

Obs.—The baptism of the Redeemer introduced the first division of the labors belonging to his office; the second was introduced by his transfiguration. On both occasions he received the same testimony of his Sonship and of his acceptableness on high. At his baptism, he announced his resolution to "fulfil all righteousness;" at his transfiguration he spoke with Moses and Elias concerning his sufferings and death (Luke 9 : 31). During the period intervening between his baptism and the present event, it was specially his *active* obedience which had been approved, but it was henceforth his *passive* obedience which should be specially manifested. As the transfiguration glances retrospectively at the commencement of his work, so too, it glances prospectively at its completion, namely, the resurrection. The way is now in the course of being prepared for the glorification of his earthly human nature, which was perfected in his resurrection. The power with which, after his sufferings, he subdued death and corruption, dwelt in him from the beginning, but it is now only that it shines forth through the dark veil of the flesh as a type and pledge of a future complete and abiding glorification. Moses and Elias, the fathers of the old covenant, the representatives of the law and of prophecy, here receive the joyful tidings concerning the fulfilment of all the institutions of salvation belonging to the Old Testament; the three disciples of Jesus the fathers of the Christian Church, the representatives of the different Christian tendencies (§ 131. 3, Obs.), here recognize the unity of the old and new covenants, and the connection between the

earthly and the heavenly kingdom of God. As the transfiguration or glorification of Christ was still incomplete, and could not be understood until it was completed, he charged the disciples to tell no man of it, until his resurrection had occurred.

§ 146. *The Anointing in Bethany.*

John 12 : 1, &c. (Matt. 26 : 6, &c.; Mark 14 : 3, &c). — Christ entered Jerusalem the third and last time during his public ministry, for the purpose of keeping the passover. He reached Bethany, which was scarcely two miles distant from Jerusalem, six days before the festival. While he sat at meat in the house of Simon the leper, Martha, who was connected with the family, served her revered Master at the table, and Lazarus, whom he had raised from the dead, appeared as one of the guests. Then Mary, who had undoubtedly heard those discourses of the Lord in which he made frequent mention of his approaching death, impelled by a presentiment which her love had quickened, took a vessel filled with costly ointment of spikenard, poured it on the Redeemer's head, anointed his feet, and wiped them with her hair. Judas Iscariot expressed his dissatisfaction that so large a sum of money had been needlessly wasted, as he alleged, and not given to the poor; the other disciples, who did not suspect that thievish habits and a thirst for money had suggested these thoughts to him who had charge of the common purse, concurred with Judas, without being governed by his motives. But the Lord defended the act of Mary, which was an expression of the most tender and thoughtful love. "Let her alone," he said: "against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. — Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Then Judas went to the chief priests, and said: "What will ye give me, and I will deliver him unto you?" They offered him thirty pieces of silver (the price of a slave, Exod. 21 : 32), but did not consider that thereby they fulfilled, against their will, that which was written concerning Christ (Zech. 11 : 12–14). From that time Judas sought opportunity to betray him.

Obs.—When the delicate and self-sacrificing love of Mary is contrasted with the impure thirst of Judas for gold, the whole occurrence appears in a clear light, and furnishes important instructions. To the former the most costly object which she possesses, does not seem too precious to be employed in rendering honor to her Lord; to the latter no artifice seems too base by which his love of money may be gratified. Mary yields, in her simplicity, to the impulse of her loving heart; her purpose is accomplished, and she performs an act, the deep significance of which she does not herself understand, or of which she has perhaps merely an indistinct conception. Judas yields to the Satanic impulse of his heart, and, without clearly understanding or suspecting the nature of the results, he too accomplishes his purpose. Mary's act is beheld with admiration in every age; the act of Judas strikes every sensitive heart with horror and dismay.

§ 147. *The Messiah's Entrance into Jerusalem.*

1. Matt. 21 : 1, &c. (Mark ch. 11; Luke ch. 19; John ch. 12.) — On the next day (Sunday), Jesus prepares to enter the city of Jerusalem. By applying the prophecy in Zechariah 9 : 9 (§ 109. 2) to himself, he announces openly and distinctly to the world that he is the Messiah; he rides into the city "sitting upon a colt the foal of an ass." When the tidings that he was approaching reached the people who were assembled in large numbers for the purpose of keeping the feast, they hastened to meet him with branches of palm-trees in their hands; they spread their garments in the way, and joyfully exclaimed: "Hosanna!" (that is: *Lord, help!* or, *Save, O Lord!* see Ps. 118 : 25, 26.) "Blessed is he that cometh in the name of the Lord: Hosanna in the highest." But the Pharisees said among themselves: "Perceive ye how ye prevail nothing? behold, the world is gone after him." Some of them desired him to restrain the people, but he answered: "I tell you, that if these should hold their peace, the stones would immediately cry out." When he was come near he looked with grief at the city, and amid the loud rejoicing of the people, he said, as he wept over the city: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." For he saw in spirit all the misery and the ruin which the impenitence of the city brought upon itself.

Obs. 1. — Christ had hitherto carefully suppressed every attempt of the people to proclaim him as the Messianic king. He could have successfully adopted the same course on the present occasion, but his "hour" had now arrived, and he even encourages the enthusiasm of the people, to which a new impulse had been communicated by the restoration of Lazarus to life. Still his measures are even now adapted to show by the humility and lowliness of his appearance, the contrast between his kingdom and the kingdoms of the world. — It was indispensable that his Messianic royal dignity should be publicly acknowledged at the proper time; if the people had been silent, the very stones would have proclaimed him with loud hosannas; it was, nevertheless, equally indispensable that this public recognition should immediately precede his last and most severe sufferings. An external connection between the "Hosanna" of the people and their demand: "Crucify him, Crucify him," was established through the hatred of the Pharisees — an internal connection was established through the counsel of God; for the throne on which Christ should appear when taking possession of dominion over the whole world, was the cross.

Obs. 2. — "The day on which Christ first showed himself on this occasion, in Jerusalem — the tenth of the first month, Nisan, was doubtless chosen by him designedly; it was the day appointed (according to Exodus 12 : 3) for selecting the paschal lamb of the Old Testament. No one, however, besides himself, then knew that He was chosen to be himself the true and eternally valid paschal lamb."

2. Mark 11 : 12, &c. (Matt. 21; Luke 19) — On the next day (Monday), when the Lord again entered the city (for during this period he usually retired in the evening to the peaceful domestic circle which he found in Bethany), he laid the symbolically significant curse on the fig-tree, which was full of leaves but furnished no fruit (§ 137. 2). He then proceeded to the temple for the purpose of repeating the act which he had performed at the commencement of his public ministry (John 2 : 13, &c.); in virtue of his Messianic and prophetic authority, he cleansed the temple which was again defiled by the traffic of buyers, sellers and money-changers who had resumed their places in the court of the Gentiles. Even the children greeted the Son of David with their hosannas, and when the Pharisees expressed

their displeasure, he replied: "Have ye never read (Ps. 8 : 2), Out of the mouths of babes and sucklings thou hast perfected praise?" (Matt. 21 : 15, 16.)

§ 148. *The Counsel taken by the Enemies of Jesus against Him.*

1. Matt. ch. 21. — Immediately after the restoration of Lazarus to life, the Sanhedrin had resolved to put Jesus to death. "If we let him thus alone," they said, "all men will believe on him: and the Romans shall come, and take away both our place and nation." Caiaphas, the high-priest of that year, replied: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." In this remarkable saying, the counsel of Satan and the counsel of God wonderfully come together, in order to accomplish that which the eternal grace of God "determined before to be done" (Acts 4 : 28); it is, likewise, not only the language of the cunning and malice of the high-priest, but also the last prophetic declaration that proceeded from the gift of prophecy attached to the office of the high-priest (John 11 : 46–53).

2. Matt. 21 : 23, &c. — The occurrences of the preceding days brought this resolution of the Sanhedrin to maturity. As Jesus was teaching in the temple on the next day (Tuesday), the chief priests and elders demanded of him the evidences of his authority to exercise the office of a prophet. As these were already furnished in part by the mission of John the Baptist, the Lord answered on this occasion by proposing the question: "The baptism of John, whence was it? from heaven, or of men?" Embarrassed by their fear, on the one hand, of the people who held John as a prophet, and, on the other, of the reply which Christ could make, they were compelled to say: "We cannot tell." Then the Redeemer said to them: "Neither tell I you by what authority I do these things." For the purpose of convincing his enemies that the position which they assumed, excluded them from the kingdom of God, he subjoined the three parables *of the two sons*, sent by their father into the vineyard, *of the vineyard let out to husbandmen*, who slew the householder's servants, and last of all his son also, and *of the marriage of the king's son* (§ 137. 3).

3. Matt. 22 : 15, &c. — The Pharisees now adopted a new plan, in consequence of which they combined with the officers attached to the court of Herod (who were favorable alike to the sect of the Sadducees and the Roman power), in proposing a captious question to Christ: "Is it lawful to give tribute to Cæsar, or not?" An affirmative answer would, as they were persuaded, arouse the wrath of the people, while a negative answer would lead to a judicial inquiry on the part of the Roman government. But the Lord penetrated their malicious designs, and plainly taught them that the image of the Roman emperor on the coin in his hand testified, that since they had not given unto God the things that are God's, they deserved the chastisement of giving by compulsion to the emperor or Cæsar the things that were Cæsar's. The power of truth in the answer of Christ, and the consciousness of their own guilt which it produced, rent asunder the snare in which they had hoped to entangle him, and they departed with shame.

4. Matt. 22 : 23, &c. — On the same day the Sadducees approached the Lord for the purpose of displaying their profane wit by relating the tale of the seven husbands of one woman; they had, no doubt, frequently embarrassed others with success by the same means, and compelled them to confess their inability to determine of which of the seven brethren the woman should be the wife in the resurrection. The Redeemer repelled the shaft which their unholy levity directed against him, by teaching them that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven;" and he explained to them that the very name, "the God of Abraham, and the God of Isaac, and the God of Jacob," by its deep import, bore witness against their unbelief. He instructed one of the Pharisees who was governed by better motives than the majority of the sect, concerning the great commandment in the law, and proposed to the others the question: "What think ye of Christ? whose son is he?" They readily answer: "The son of David," but cannot solve the problem that David's son is also David's Lord; and from that day no man ventured to ask him any more questions.

§ 149. *Christ's Predictions respecting the Destruction of Jerusalem and the End of the World.*

1. Matt. ch. 23, 24. — The Lord now proceeds to bear witness in the most emphatic and uncompromising manner, in the presence of the people and his disciples, against all Pharisaic hypocrisy, and against all righteousness derived from outward works. He addresses the Pharisees, and exclaiming with solemnity eight times: "Wo unto you!" he exposes the hidden Satanic depths of their hearts, alienated as they are from God, and announces that their course is inevitably bringing the divine judgment of total ruin upon the holy city and the temple. The Redeemer, filled with holy grief, pronounced the appalling words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! *Behold, your house is left unto you desolate.*" When the disciples immediately afterwards directed his attention again to the buildings of the temple, he said: "Verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." On reaching the mount of Olives which afforded a view of the temple and the holy city in all their splendor (§ 75. 2), the disciples said to him: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Then the Lord distinctly portrayed, in prophetic language, the development of the kingdom of God in the last days (Matt. ch. 24).

Obs. — The prophet's survey of the future, in general, is governed by influences which, in some degree, resemble the rules of perspective; prominent objects, which may be in reality remote from each other, seem, when thus surveyed, to occupy positions which are the same, or nearly the same. Now, the predictions of the Redeemer, uttered during the period in which he divested himself on earth of his divine majesty, were governed by the same laws which the prophetic views of the future, taken by ordinary prophets, observed. (Mark 13 : 32 and § 138. 1, Obs. 3.) He accordingly described the future as one entire scene, without minutely defining the succession of time in such a manner as it will actually appear, when the facts

themselves shall occur in the fulfilment of the prophecy. The two prominent objects which occupy the foreground of the picture are — the final judgment overtaking the people of the covenant and holy city — and the last Judgment, when all the world shall be judged; and, as the former is a type of the latter, the description of the one is the basis on which the description of the other is established.— The present prophecy commences with the announcement of the signs preceding the Judgment, and then describes the actual occurrence of the Judgment itself, and, particularly, the catastrophes accompanying it. (§ 195, &c.) The destruction of Jerusalem and of the temple, the abomination of desolation standing in the holy place, and the unparalleled misery and distress of that day, appear as a type and prelude of the last catastrophe of the world accompanying the Judgment. The announcement that the precise time of this Judgment is not a subject of revelation, is followed, in conclusion, by a reference, assuming the character of a warning, to the judgment of the Deluge (§ 17. 1), and by an exhortation to be watchful and always ready, "for in such an hour as ye think not, the Son of man cometh."

2. Matt. 25 : 1, &c.—This prophetic discourse is succeeded by the parables *of the ten virgins*, and *of the talents*, which constitute a continuation of the preceding discourse in connection with a description of the last Judgment, under the image of a shepherd dividing his sheep from the goats. In these latter portions, the last Judgment is represented as an act of separation, and specially, as the last or final and unchangeable separation of those who, amid the struggles and trials of life, had sincerely kept the faith which worketh by love, from those who, through their lukewarmness, sloth or obstinate unbelief, had failed to receive the salvation offered to them, and therefore remained destitute of the fruits of faith and love. (§ 200. 2, Obs.) — After Jesus had finished all these sayings, he withdrew from Jerusalem, in order that he might pass the last two days without interruption, in the company of his disciples. In the mean time, his enemies again assembled in the palace of the high-priest, and consulted that they might take Jesus by subtilty, and kill him. But they said: "Not on the feast-day, lest there be an uproar among the people." (Matt 26 : 1–5.)

Obs. — Although the success of the plan adopted by the enemies of Jesus seemed to depend strictly on the postponement of active measures until the festival season had terminated, they were, nevertheless, impelled by the unexpectedly rapid development of circumstances and the violence of their hatred, which was even greater than their prudence, to carry it immediately into effect. Thus their acts were, contrary to their own purposes, rendered subservient to the designs of God; for it was appointed that Jesus should die precisely at the feast of the passover, in order to indicate that he was the true and eternally valid paschal sacrifice. (See § 150. 3, Obs.)

§ 150. *The Passover and the last Discourses of Jesus.*

1. Matt. 26 : 17, &c.; Mark 14; Luke 22; John 13. — On the first day of the feast of unleavened bread (the fourteenth of Nisan, and in this year, Thursday), the Lord sent Peter and John to make the necessary preparations for eating the paschal supper. When the hour had arrived, and the Lord was sitting down at the table with the twelve, the feet of the guests should have been previously washed, according to the Jewish custom, but none of the disciples were prompted by their feelings to perform this servile work in humility. Then the Redeemer himself rose and washed the feet of his disciples, in order to shame them and teach them a lesson of humility. When he came to Peter, the latter, deeply humbled, said: "Thou shalt never wash my feet." The Lord rebuked him, because he was still unable to understand this symbolical act, and said: "If I wash thee not, thou hast no part with me." Peter now replied: "Lord, not my feet only, but also my hands and my head." Jesus answered: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

Obs.—Christ establishes a connection between the washing of the feet and the baptism of John. The disciples received through the latter their first consecration to the kingdom of God, and had part with Christ; the whole man had been symbolically cleansed by it. But as they had again become unclean through their daily intercourse with the world (not the whole body, however, but only the feet), it was necessary that this uncleanness also should be removed, in order that they might continue to have part with Christ, and be qualified to partake of that meal by which their communion with

him was established. Herein consisted the symbolical meaning of the washing of the disciples' feet. — The baptism of John, and the washing of the feet previous to the paschal meal, correspond to Christian Baptism and the remission of sins previous to the reception of the Lord's Supper. The gifts which were symbolically exhibited in the former, are really bestowed in the latter.

2. Matt. 26 : 21, &c.; Mark 14; Luke 22; John 13. — The paschal lamb was placed before them, and the passover commenced. "With desire I have desired," said the Redeemer, "to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." (Luke 22 : 15, 16.) When he gave the first cup to the disciples, according to the custom observed at the festival, he said: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." While they were eating the paschal meal, Jesus said: "Verily, I say unto you, That one of you shall betray me," and after indicating to the disciple who lay on his breast the individual to whom he referred, by giving a sop to Judas, he said to the latter: "That thou doest, do quickly." The hour had arrived in which Judas was to make a final decision. After the sop, Satan entered into him; Judas went out immediately. "And it was night" in his soul also. (John 13 : 21–30.)

Obs. — The recital of this exposure of the traitor in the Gospel of Matthew, precedes the account which he gives of the institution of the Lord's Supper, while this order is reversed in Luke, whence it becomes doubtful whether Judas was still present at the institution or had previously departed. According to Luke 22 : 20, the institution occurred after the conclusion of the paschal meal — the traitor was exposed before the latter was concluded, according to Matt. 26 : 23; John 13 : 26; and withdrew immediately after he had received the sop (John 13 : 30); this combination of the passages seems to show conclusively that Judas was no longer present when the Lord's Supper was instituted. On the other hand, the passage in Luke 22 : 21 seems to indicate as clearly that he was present and also received it. It would therefore be difficult, in attempting to answer this question, to obtain absolute certainty. — Far less importance is to be attached to an apparent discrepancy between John and Matthew; the former

connects the exposure of the traitor with the Lord's act of giving him the sop, while according to the representation of the latter, both dip in the dish at the same time. Various easy modes of removing the difficulty occur; both may have, for instance, dipped in the dish at the same time, and the Lord have immediately given the sop to Judas, before their hands were withdrawn.

3. Matt. 26 : 26–29 (Mark 14; Luke 22; 1 Cor. 11). — Scarcely had the traitor departed, when the Redeemer's love expressed its strength in the solemn words: "Now is the Son of man glorified, and God is glorified in him. Little children, yet a little while I am with you. . . . . A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13 : 30–35). The ordinary paschal meal was now ended. Then Jesus again took bread; and when he had given thanks, he brake it, and gave it to the disciples, and said: "Take, eat; this is my body, which is given for you: this do, in remembrance of me." After the same manner also he took the cup, and said: "Drink ye all of it; this cup is the New Testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me."

Obs. — The type contained in the paschal meal of the Old Testatament is fulfilled in the Lord's Supper. Christ is the true archetypal paschal lamb (1 Cor. 5 : 7; John 19 : 36), for he gave himself and suffered death for us, in order that we and all who believe in him might be saved from destruction and be delivered from the bondage of sin; he gives to us his flesh and blood to eat and drink (John ch. 6), that had been offered in death, restored and glorified in his resurrection, and, after his ascension to heaven, invested with the fulness of divine power and glory. — The significance of the Lord's Supper as a permanent institution by which the most intimate and essential communion of life with the Redeemer is secured by believers of the new covenant, will be considered in § 190; our attention at present is occupied with the meal alone at which it was instituted. The institution of this Sacrament was indeed the chief purpose of that meal. Still, that meal was not an empty form in itself, possessing a significant character for future times alone, but was, on the contrary, unquestionably the medium through which a real or

actual communion of life between the Lord and the disciples was established. For the fact ought not to be overlooked, that the sufferings of Christ which his death completed, and the glorification of his bodily nature which his resurrection completed, had actually commenced already and were present. The glorified or glorious body (Phil. 3 : 21) was already in him, and only veiled "in the likeness of sinful flesh." (Rom. 8 : 3.) Even as that dark veil could not conceal his glory on the mount of transfiguration (§ 145. 2, Obs.), so too it was in his power to form a connection on the present occasion in truth and reality between himself and the bread and wine.

4. With this solemn act were connected the last discourses addressed by Jesus to his disciples and recorded by him who lay on the Master's breast — a legacy of the Redeemer designed for his disciples in all ages, demonstrating an overflowing fulness of love such as the heart of the Son of man alone could entertain, and expressed in terms more soothing, touching and impressive, than any that were ever employed by a mortal. He speaks of his return to the Father and the mansions which he will prepare for his people (ch. 14) — of the intimate communion of life existing between himself and them ("I am the vine, ye are the branches," &c., ch. 15) — of the mission of the Comforter, who will guide into all truth (ch. 16) — and he concludes by offering a prayer as our high-priest, in which the promise is given that his people shall share the glory which he had with the Father before the beginning of the world (ch. 17).

§ 151. *The Agony in Gethsemane. — The Seizure of Christ by the Officers of the Jews.*

1. Matt. 26 : 30–35 (Mark 14; Luke 22). — At the conclusion of the paschal supper Christ went with his disciples to Gethsemane (that is, *oil-press*), a retired spot on the Mount of Olives owned by persons attached to him, and known to Judas as the Lord's favorite place of resort. Deeply impressed with the sufferings which now awaited him, he said to his disciples: "All ye shall be offended because of me this night." The impetuosity of Peter, who was conscious of the sincerity of his love and his faith, but who did not yet feel his own helplessness, led him to exclaim: "Though all men shall be offended because of thee, yet will I

never be offended." Even after the Lord had distinctly replied: "This night, before the cock crow twice, thou shalt deny me thrice," his self-confidence was not impaired, but led him to answer: "Though I should die with thee, yet will not I deny thee." Likewise also said all the disciples.

2. Matt. 26 : 36–46. — Jesus withdrew with Peter, John and James, in the garden of Gethsemane, and began to be very sorrowful and very heavy, saying to them: My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And he went a little further, and fell on his face, and prayed, saying: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And he cometh unto the disciples, and findeth them asleep, and saith unto Peter: "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." He went away again the second time, and prayed, saying: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And he came and found them asleep again. He went away again, and prayed the third time, saying the same words. And being in agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And there appeared an angel unto him from heaven, strengthening him. Then cometh he to his disciples, and saith unto them: "Sleep on now, and take your rest. . . . . Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

Obs. — It was needful that Christ should be like unto us in all things, and be tempted in all points like as we are, yet without sin (Heb. 4 : 15); it was needful that both the whole fulness of earthly joys and glory and the whole weight of human sorrows and struggles should meet him in the form of temptations. Now, even as we cannot conceive of the Temptation of the Redeemer in general, and his victory cannot acquire a significant character, unless we assume that his pure humanity was required to engage in the contest when abandoned to itself, so here too, the basis of the struggle of his soul was that state in which he was abandoned of God (Matt. 27 : 46); the hour had arrived in which the prince of darkness was again per

mitted to test his own power in the case of the Holy One of God. On the first occasion, the Devil showed the Redeemer all the kingdoms of the world, and the glory of them; here, he shows him the whole extent of the frightful sufferings which he must endure in order to finish his work. In both cases his implicit obedience to the divine will was the banner the presence of which secured the victory; and in both, the messengers of heaven came and strengthened him after the painful contest. — The whole occurrence presents two extraordinary features: the heaviness of heart and dread with which the Redeemer regarded his approaching sufferings, and the uncertainty and indistinctness of his views respecting the absolute necessity of the last of the sufferings which awaited him; they both occasion surprise when they are contrasted with the composure and fortitude which he had hitherto manifested when he referred to his future sufferings, and with those clear views of the absolute necessity of his death on the cross, which he had expressed even a few hours only previous to his agony in the garden. Now, with respect to the latter circumstance — the indistinctness of view respecting the necessity of his death — the fact ought not to be overlooked that he is even now as firmly resolved as at any previous period to endure all things, even the most intense agony, belonging to the work which he had assumed: he merely says: "Father, if it be possible that my past sufferings should be regarded as fully adequate to render satisfaction to eternal justice, and to atone for the sins of the whole world, spare me the pain of drinking the last cup of suffering;" a negative answer is returned, and he is at once ready to endure *all*. He exhibits, not an imperfection in his will, but simply the limitation of his knowledge; the question was not suggested by his doubts but by his uncertainty respecting the degree in which he should experience sorrow, and that uncertainty originated in the deprivation, for the time, of the fulness of divine knowledge in him. With respect to the former circumstance — his heaviness of heart and dread — the fact ought to be considered that a sense of pain and also tears are not sinful, but strictly belong to human nature, and that a stoical indifference to pain is mere affectation and hypocrisy, not honorable but disgraceful to human nature; these sufferings of the Redeemer, besides, were too deep and too intense to admit of a comparison with any which a mortal has ever endured. The whole awful and immeasurable burden of the sins of the entire human race, for which he made atonement, lay with an almost crushing pressure on his holy heart at a moment when it received no divine strength; all the terrors of the

frightful death which he was to meet overwhelmed his holy, pure and sensitive soul, and naturally created in him an incomparably greater dread and deeper agony than our unclean and rude souls could possibly experience; for death is now a natural event in our case, while in his own case it was a repulsive and unnatural change. Those who contrast with his distress the unclouded joy with which Christian martyrs have met a death of torture, forget that such serenity and joy are precisely the fruits of this painful struggle of Christ. Some have even presumed to refer here to isolated cases in which monsters of iniquity have endured with frigid indifference the most severe tortures when their crimes were punished with death; to these we reply that there is verily little reverence due to the power of darkness which bestows upon its deluded subjects a transient and deceitful triumph that ends in weeping and gnashing of teeth.

3. Matt 26 : 47–56 (Mark 14; Luke 22; John 18).—While he yet spake, Judas came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Jesus went forth to them with calmness and dignity, and said: "Whom seek ye? — I am he." The rude officers and servants, stricken with fear in the presence of his holy person, went backward, and fell to the ground; Judas, however, was, even in that moment, sufficiently sustained by a Satanic courage to approach the Master and give the appointed sign — a salutation and kiss. Then the band ventured to draw nigh again and take Jesus. The ardent and impetuous Peter, whose mind was not yet humbled, again exhibited his self-reliance, and drawing a sword, cut off the right ear of Malchus, the high priest's servant. But the Lord, touching the wounded man's ear, healed him, and turning to Peter said: "Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" When the band indicated an intention to seize the disciples also, they all fled, and a young man, who had approached (probably Mark himself, who relates the incident, 14 : 51, 52), escaped only by leaving his garment in the hands of those who attempted to take him also.

§ 152. *Christ in the Presence of the High-Priest. — Peter and Judas.*

1. Matt. 26 : 57, &c.; Mark 14 : 53, &c.; Luke 22 : 54, &c.; John 18 : 12, &c. — When the band had taken and bound Jesus, they first conducted him to Annas (the father-in-law of Caiaphas, the high-priest), a man of great influence among the Jews. He had himself been the high-priest formerly, and had doubtless taken an active part in causing the apprehension of Christ. When the Lord was afterwards brought into the presence of Caiaphas, the members of the Sanhedrin, including, undoubtedly, the most hostile of their number, were nearly all assembled already, and were engaged in their deliberations. The high-priest immediately questioned Jesus concerning his disciples and his doctrine. "I ever taught," Jesus answered, "in the synagogue, and in the temple, whither the Jews always resort . . . . ask them which heard me, what I have said unto them." Certain false witnesses, who had previously received their instructions, were now produced, but the testimony which they severally gave, was nevertheless found to be contradictory and worthless. The only support which the sentence of condemnation received that had already been prepared, was furnished by two of the witnesses who maliciously perverted a former declaration of the Lord: "Destroy this temple, and in three days I will raise it up" (John 2 : 19–21). Jesus held his peace, on hearing such a charge, which did not deserve a serious refutation. But when the high-priest adjured him that he should tell whether he was *the Christ*, the Son of God, the Lord, fully conscious of his divine mission, replied to those who presumed to judge him: "Thou hast said: I am. Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" Then the high-priest rent his clothes, saying: "What further need have we of witness? Behold, now ye have heard his blasphemy. What think ye?" They answered: "He is guilty of death." This decision seemed to the rude servants who were present, to give authority to treat him with the foulest indignity. They spat in his face, smote him

with their hands, after blind-folding him, and said: "Prophesy unto us, thou Christ, Who is he that smote thee?" Thus closed the tumultuous examination before the high-priest.

2. Matt. 26 : 69, &c.; Mark 44 : 66, &c.; Luke 22 : 55, &c.; John 18 : 15, &c. — When the Lord was led away, Peter followed afar off, and, through John's influence, was admitted into the palace of the high-priest. While he remained with the servants in the porch, during the examination of Christ, the deep anxiety and distress of his heart may have been so plainly expressed in his countenance, as to attract the attention of those who stood near him. The damsel who kept the door, earnestly looking upon him, said: "Art not thou also one of this man's disciples?" Peter, forgetful alike of the warnings which he had received, and of his own resolutions, answered: "I know not what thou sayest." And the cock crew the first time, but the warning was unheard by Peter. Another maid repeated the remark of the former, and Peter denied his Lord and Master the second time, saying: "I do not know the man." Those who stood by now declared more and more positively: "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto," and a kinsman of Malchus, whose ear Peter had cut off, asked him: "Did not I see thee in the garden with him?" Then Peter began to curse and to swear, saying: "I know not the man." And immediately, while he yet spake, the cock crew the second time, and at the same moment, the Redeemer turned and looked rebukingly yet sorrowfully upon him. Peter now remembered the warning words of the Lord; he went out and wept bitterly.

3. Matt. 27 : 1, &c.; Mark 15 : 1, &c.; Luke 22 : 66, &c. — At a very early hour on the morning of the next day, a formal meeting of the Sanhedrin was held, attended by all the members, and the examination of Christ was resumed. The sentence of death was soon passed, and, as the Great Council no longer retained the power to inflict capital punishments, he was delivered into the hands of Pontius Pilate, the Roman governor, and denounced as a seditious person who was worthy of death. Then Judas, the traitor, who had scarcely expected that the Lord would be really condemned to death, repented of his wicked deed.

In vain, however, did he bring back the money obtained as the price of his treachery; in vain did he testify to the Council: "I have betrayed the innocent blood!" He was dismissed with the scornful reply: "What is that to us? see thou to that." He cast down the pieces of silver in the temple in despair, and went and hanged himself. The chief priests observed: "It is not lawful for to put this money into the treasury, because it is the price of blood," and resolved to purchase with it a potter's field, to bury strangers in. In this particular also the prophecy of Zechariah (11 : 12, 13), was accordingly fulfilled.

Obs.—The question may be asked: Since the Redeemer knew what was in man (John 2 : 25), and necessarily foreknew the manner in which the career of Judas would close, why did he receive him as one of the disciples, and thus himself furnish Judas with an opportunity to develope the wickedness of his heart and reveal it in this frightful form? Now the fact ought not to be overlooked here, that the intimate relation in which he stood to the Redeemer, and which was employed by him in accomplishing his own ruin, was, at the same time, adapted to be the most efficacious, and was perhaps the only means of saving him, if he had himself consented, from the deadly corruption that already dwelt in him; it should, further, be considered, that, as in the case of all others, so in the case of Judas also, a final decision at an earlier or later period, was absolutely necessary. The last occasion on which he hardened his heart, might have perhaps been later, but would have nevertheless certainly been found, even if Christ had not received him as one of the twelve disciples. — The contrast between the fall of Peter and the fall of Judas, as well as between the repentance of the former, and the despair of the latter, is entitled to special consideration.

§ 153. *Christ in the Presence of Pilate.*

1. John 18 : 28, &c.; Matt. 27 : 2, &c.; Mark 15 : 1, &c.; Luke 23 : 1, &c. — Jesus had been accused of blasphemy before the Sanhedrin. The members, aware that such a charge would receive little attention on the part of the pagan governor, attempted to exhibit to him the Saviour's Messianic character and conduct as political crimes. "We find this fellow," they said, "perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a king." Pilate accord-

ingly asked the Redeemer: "Art thou the king of the Jews?" Jesus answered: "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate replied contemptuously: "Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?" Jesus answered: "My kingdom is not of this world." To Pilate's next question: "Art thou a king then?" Jesus replied: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice." Pilate turned away, asking with indifference: "What is truth?" and, without waiting for the answer ("I am . . . . the truth," John 14 : 6), he went out to the Jews, and said to them: "I find in him no fault at all." They became still more excited, and advanced new and more serious charges against Christ, incidentally calling him a Galilean. Pilate instantly availed himself of the opportunity which this circumstance seemed to furnish for extricating himself from his embarrassment, and sent Jesus to Herod Antipas, the tetrarch of Galilee, who was at that time at Jerusalem for the purpose of keeping the feast. But Christ did no miracle in Herod's presence, and gave no answers to his questions; he was then arrayed by Herod's servants in a white robe, for the purpose of mocking his claim to be considered a candidate for the Jewish crown, and sent back to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

2. Pilate again attempted to appease the Jews, but his efforts were made in vain; availing himself of a custom connected with the festival, he offered to release either Christ or Barabbas, a man who was guilty of sedition and murder: the Jews chose Barabbas, and demanded that Christ should be crucified. The embarrassment of the governor was, at this moment, still more increased by a message which his wife (named Claudia Procula, according to tradition) sent him, saying: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him." But when he saw that he could not calm the tumultuous proceedings of the multitude, he took water, and washed his hands in their presence, saying: "I am innocent

of the blood of this just person: see ye to it." Then answered all the people, and said: "His blood be on us, and on our children!" (§ 119.) Pilate made a last effort: he hoped that the people would have compassion on the innocent sufferer, and therefore caused him to be scourged. The soldiers put on him a scarlet robe, placed a crown of thorns upon his head as well as a reed in his right hand, mocked him, and spit upon him. Pilate presented him in this condition to the people, again declaring his innocence, and saying: "Behold the man!" The people cried more loudly: "Crucify him, crucify him;" and when the high-priests, in threatening words, referred to the emperor Tiberius, fear stifled all sense of justice in the wretched and worldly-minded Pilate, whom truth had approached so nearly. He sat down in the judgment-seat, and pronounced the sentence of crucifixion.

Obs. — It is not only a matter of interest, but also of great importance in this connection, to consider the later history of Pilate, as far as it is known to us. After having held the office of Procurator ten years, and rendered himself odious by the extortion and the lawless and cruel acts of which he was guilty (Luke 13 : 1), he was accused before Vitellius, the governor of Syria. The latter deprived him of his office, A. D. 36, and sent him to Rome, in order to be tried before the emperor. He reached the city after the death of Tiberius, but was afterwards sent into banishment, and, like Judas, committed suicide.

§ 154. *The Crucifixion of Christ.*

1. Matt. 27 : 31, &c.; Mark 15 : 20, &c.; Luke 23 : 26, &c.; John 19 : 16, &c.—When the Redeemer was led away, he was compelled to bear the cross himself; but, not far from the city, the soldiers seized a man who was passing by, named Simon of Cyrene, and compelled him to bear the heavy burden. Many women accompanied the people who followed the Lord, bewailing and lamenting him; to them he addressed the impressive words: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children . . . . for if they do these things in a green tree, what shall be done in the dry?" Two male

factors were crucified at the same time on Golgotha (that is, *the place of a skull*), a name derived from the form of the spot, which resembles a human skull (§ 156. Obs. 2). A misdirected compassion induced some to offer a stupefying drink to the Redeemer, which he rejected, for it became Him, the conqueror of death, to meet it with a clear and firm mind, and endure its terrors with unimpaired consciousness. When the soldiers had performed their work, the first words of the crucified Jesus were a prayer for his executioners: "Father, forgive them: for they know not what they do." Pilate, to the great displeasure of the Jews, placed an inscription on the cross in the following words: "Jesus of Nazareth, the king of the Jews," in Hebrew, Greek and Latin (I. N. R. I.); without being himself aware of it, he first proclaimed to all the world, in its three principal languages, the great salvation which was designed for all. The soldiers divided the Saviour's garments among themselves, and cast lots for his coat, that the scripture might also herein be fulfilled. (Ps. 22 : 18.)

2. Matt. 25 : 38, &c.; Mark 15 : 27, &c.; Luke 23 : 39, &c.; John 19 : 25, &c. — Thus the Son of God and the King of the world, suspended between heaven and earth, was slain on the cross as on his altar; full of sorrows, and acquainted with grief (Isai. 53), he was the Lamb of God, which taketh away the sin of the world. The measure of his sufferings was not yet full: they that passed by, reviled him, and the chief priests and scribes mocked him. Even one of the two malefactors who were crucified with him, railed on him, but was rebuked by the other, who then, addressing Jesus, said: "Lord, remember me when thou comest into thy kingdom." The Lord replied, as if the cross were the throne of judgment (§ 200. 2, Obs.); "Verily, I say unto thee, To-day shalt thou be with me in paradise." He next directed a glance of deep and tender love toward his mother, whose soul was now pierced through with the sword of which Simeon had spoken (§ 127. 2), and, referring to John, said to her: "Woman, behold thy son!" He then addressed John also, and said: "Behold thy mother!" From that hour that disciple took her to his own home.

§ 155. *The Death of Christ*

1. Matt. 27 : 45, &c.; Mark 15 : 33, &c.; Luke 23 : 44, &c.; John 19 : 28, &c. — From the sixth hour to the ninth (that is, from the hour of noon to three o'clock, P. M.), there was darkness over all the land. The darkened sun seemed to veil its face when the earth presented that heart-rending spectacle; it would not permit its life-giving light to shine, while the Prince of life was wrestling with death. (As the moon was then at the full, this darkness could not have proceeded from an ordinary eclipse of the sun.) During this period, the Redeemer remained silent on the cross. But when the moment came, in which his holy soul was to be released from the tortured body, one conflict yet awaited him, the last and most severe of all that he had endured. The terrors of death overwhelmed him; he tasted all the fearful bitterness of death, the wages of the sin of the whole world, without obtaining aid and strength from above. It was then that he mournfully exclaimed, in the words with which the twenty-second Psalm commences: "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?" Those that stood near the cross were filled with terror, and said: "Behold, he calleth Elias" (Mal. 4 : 5. § 109. 3). On hearing him say, in his exhausted state: "I thirst," they filled a sponge with vinegar, and put it to his mouth. He received the vinegar, which refreshed him, and added: "It is finished! — Father, into thy hands I commend my spirit!" He bowed his head and expired.

2. Matt. 27 : 52, &c.; Mark 15 : 39, &c.; Luke 23 : 47, &c. — Thus all was *finished* which the eternal love of the Father had determined before to be done, for delivering the sinful world from ruin; all was finished that had been prepared during four thousand years, and prefigured in the shadows of the temple service during many centuries. The vail of the temple was rent in the midst, as a sign that free access to the throne of grace was henceforth granted; the bloody sacrifice of the Son of God, which is eternally valid, was now finished, the temple on Moriah lost its significance henceforth, and its services became empty and useless ceremonies. All was finished for which the earnest ex-

pectation of the creature had waited, and for which the dead and the living had longed in faith: therefore the earth now quaked, the rocks rent, the graves were opened, and many bodies of saints which slept, arose, and came out of the graves *after his resurrection* (~~1 Cor. 15 : 20~~), and went into the holy city, and appeared unto many. Even the pagan centurion and his rude soldiers (possibly connected with the Germanic legion which was then stationed in Syria), deeply moved by the signs which they beheld, exclaimed: "Truly this man was the Son of God." And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

Obs. — The wages of sin is death. The whole human race was made subject by sin to death, both temporal and eternal. Christ, who knew no sin, assumed the task of atoning for the sin of the whole human race. His sufferings are vicarious, his death is a sacrifice. He suffered that which we should have suffered, but which we could not have suffered without being subjected to eternal damnation. It is true that the death which he endured, and the condemnation to which he subjected himself, were both temporal; nevertheless, they perfectly counterbalanced that eternal death and that eternal damnation, which we have deserved, because he obtained eternal redemption for us (Heb. 9 : 12), and offered himself without spot through the *eternal* spirit (v. 14), namely, because his eternal Godhead, personally united with the suffering human nature, gave to these temporal sufferings infinite value, and eternal validity.

§ 156. *The Burial of Christ.*

As the sabbath commenced on the evening of the same day, the Jews desired that the three bodies should be removed, after their legs had been broken, which was done for the purpose of ascertaining whether the individuals were really dead. Pilate gave his consent. The soldiers, satisfied that Jesus was already dead, did not break his legs (Exodus 12 : 46); one of them, however, pierced his side with a spear (Zech. 12 : 10), and blood and water immediately flowed from the wound. Joseph of Arimathea, a member of the council, who had been a disciple of Jesus secretly, in consequence of his fear of the Jews, took charge of the sacred body, after having sought and obtained the governor's

permission, and, with the assistance of Nicodemus, laid it in his own new tomb, which he had hewn out in the rock (Isai. 53 : 9). A large stone was then rolled to the door of the sepulchre. Mary Magdalene and Mary, the mother of James, who had remained at the cross till the body was taken down, followed them, and beheld the sepulchre, and the manner in which the body was deposited in it. — On the next day, the chief priests came to Pilate and desired him to command certain soldiers to watch the sepulchre, lest the disciples should remove the body, and then say that he was risen from the dead. Pilate complied with their wishes, and they made the sepulchre sure, sealing the stone, and setting a watch.

Obs. 1.—While the sacred body of the Redeemer was thus reposing in the grave, his soul departed to the place (Hades, Scheol, § 36. 2, Obs.) where all departed souls abide, waiting for the resurrection and the judgment. Even this tribute Christ necessarily paid after the form of sinful flesh, and herein also he was made like unto us. Thus his *descent into hell* is the last step of his humiliation, but it is also the first step of his exaltation, for at this point defeat began to change into victory, and lowliness into glory. For he did not go thither as all we do, who are kept there until another one redeems us; since he did not suffer death as the wages of *sins of his own*, Hades possessed no power over him. He went thither, not conquered by death, but as the conqueror himself of death (Ps. 16 : 10 compared with Acts 2 : 29–32, and 13 : 35–37), in order to reveal his glory there, to preach again to unbelievers who were of old, specially the cotemporaries of Noah (1 Pet. 3 : 19, 20), to bring to those who had already died in faith, the tidings for which they had long waited, that their redemption was finished (Luke 23 : 43), and to take from their number the first fruits of the resurrection, and conduct them to glory (Matt. 27 : 52). — The parable *of the rich man and the poor Lazarus* (Luke 16 : 19, &c.) sheds much light on the Christian doctrine respecting *Hades*.

Obs. 2. — Since the age of Constantine (who died A. D. 337), tradition has permanently designated the localities in which the crucifixion and the burial of Christ *are said* to have occurred, by churches built on these spots. The present Church of the Holy Sepulchre, the several divisions of which belong to the Catholics, the Greeks and the Armenians respectively, is built on Mount Acra, within the walls of the modern city (§ 75. 3). The whole edifice consists properly of

three churches under the same roof — that of the Holy Sepulchre that of Calvary, and that of the Invention (*finding*) of the Cross. The middle portion consists of the chapel of the Greeks and of Calvary (Golgotha). It is connected on the west with the grotto of the Holy Sepulchre, over which a vast dome is built; one-half belongs to the Catholics, and the other to the Greeks. The subterranean church of the Invention of the Cross is attached to the eastern side, and marks the spot in which Constantine's mother, Helena, is said to have miraculously discovered the three crosses, and to have distinguished between them; it belongs to the Catholics. The Armenians possess several chapels, with which sacred associations are also connected by tradition. — It was long maintained that the alleged places of the crucifixion and the burial could not possibly be the true places, since both were situated without the gate of the city, according to the evangelists. The latest investigations have, however, discovered evident traces of the walls of the ancient city, on the eastern side of the church of the Holy Sepulchre. It can, therefore, be no longer denied that it is at least *possible* that these are the true places.

§ 157. *The Resurrection of Christ.—Mary Magdalene.*

1. Matt. 28 : 1, &c. —It was very early in the morning (Sunday), before the sun had risen, that Mary Magdalene, Mary the mother of James, and Salome, proceeded to the grave for the purpose of anointing the body. But the Lord was risen before they arrived. Heaven and earth had united in giving solemnity to that moment: there was a great earthquake, and an angel, whose countenance was like lightning, and whose raiment was white as snow, descended from heaven, rolled back the stone from the door, and sat upon it. The keepers, who beheld all, shook with fear and fell to the ground.

Obs. 1. — The Redeemer, in whom the fulness of the Godhead dwelt, could accomplish that which transcends the power of man — although he died, he conquered death, and in place of suffering his holy body to see corruption, he exalted it as a new, glorious and blessed abode of his holy and perfected humanity. By dying as a sacrifice, he atoned for the sins of the world which he voluntarily took upon himself, and abolished them; at the same time, he overcame the form of sinful flesh, purified it, and clothed it with eternal glory. Mortality was swallowed up of immortality, and lost in the infinite fulness of his life. — The resurrection of Christ is therefore

totally distinct from cases like the resurrection of Lazarus and others; in these the departed soul was only temporarily re-united with the same mortal body that, sooner or later, was again subjected to death and corruption. But when Christ rose from the grave, his bodily nature was glorified, and invested with immortality and eternal glory: "Christ being raised from the dead, dieth no more; death hath no more dominion over him" (Rom. 6 : 9). His corporeal nature or body was ethereal and so refined, that it was exempt from the various restrictive conditions and states to which our sinful bodies are subject: thus, walls and closed doors were no obstructions to it; it was commonly, when a contrary result was not chosen by his will, invisible to the human eye, &c. If Christ even partook of earthly food after his resurrection (§ 158 : 2), it does not follow that he needed it; the cause rather lay in his desire to remove the error of his disciples who supposed that they beheld an incorporeal and ghost-like form or an apparition (Luke 24 : 37). See, however, Matt. 26 : 29; Mark 14 : 25; Rev. 22 : 1; Genesis 18 : 8, &c.

Obs. 2. — By Christ's resurrection from the dead, he is declared with power to his disciples and to us to be the Son of God (Rom. 1 : 4), the conqueror of hell and death, who opened the way for us, and by virtue of his resurrection, will change our vile body also, that it may be fashioned like unto his glorious body (Phil. 3 : 20, 21; 1 Cor. 15 : 20–52). The death and the resurrection of Christ are the two hinges on which the history of the world turns; they are the foundations of the Church, the pillars of the faith, the pledges of eternal life. His death was the abolition of the guilt and punishment of the sins of the whole human race; his resurrection was the exhibition of that new life flowing from him, which renews and sanctifies while it pervades the human race, as the blood flows from the heart, and fills the channels in the body. Our justification depends on his death, our sanctification depends on his resurrection; it is only when both are appropriated in faith that we obtain full redemption (Rom. 4 : 25; 5 : 10; 2 Tim. 1 : 10; Eph. 2 : 5, 6; § 193).

2. Matt. 28 : 1, &c.; Mark 16 : 1, &c.; Luke 24 : 1, &c.; John 20 : 1, &c. — Mary Magdalene had preceded the other women, and was the first who reached the grave. When she saw that the stone was taken away from the sepulchre, and that the latter was empty, she was alarmed, and, taking another road, she ran and communicated to Peter and John all that she had seen (John 20 : 1, 2). — In the mean time, the other women had

arrived at the grave; they saw the angel, who announced that the Lord was risen, reminded them of His predictions respecting the event, and promised that they should see Him in Galilee (Matt. 28 : 5–7). — Peter and John, in consequence of the tidings received from Mary Magdalene, also hastened to the grave. The latter, impelled by a longing expectation, reached it somewhat sooner than Peter, who was usually prompt in his movements, but was now bowed down by the consciousness of his guilt and occupied with his own heart. John glanced into the empty grave, but did not venture to enter until Peter, more decided than himself, had preceded him. These two disciples had scarcely departed, when Mary Magdalene returned alone to the grave. As she stood there weeping, she looked into the sepulchre, and saw two angels, to whom she mournfully said: "They have taken away my Lord, and I know not where they have laid him." As she turned away from them, Jesus stood before her; she supposed him to be the gardener, until she heard the well-known voice of love pronouncing her name: "Mary." Full of surprise and joy, she exclaimed: "Rabboni" (that is, *Master*), and would have touched him; but Jesus said: "Touch me not (*μή μου ἅπτου*, that is, *to adhere, to hold fast to*), for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God" (John 20 : 11–17). — The Lord appeared also to the other two women on their return, and referred them to the time in which he would appear to them in Galilee (Matt. 28 : 9, 10). — When the chief priests learned from the keepers all that had occurred, they bribed the latter to say that while they slept, the disciples had stolen the body away.

Obs. — Christ did not permit Mary to touch him, while he commanded Thomas to do so. (John 20 : 27, § 158. 2.) The following will probably explain the sense and connection of the difficult words addressed to Mary. She is so much excited, so completely controlled by her passionate joy on seeing the Master alive before her, whom she had regarded as lost to her, that she is impelled to embrace him and forcibly retain him, lest he should be torn from her again. But this expression of her love was not free from carnal impetuosity and ungodly self-will. Christ had said on a previous occasion: "It is

expedient for you that I go away." (John 16 : 7.) If he again went away, by ascending to heaven, this departure itself secured for them his presence even unto the end of the world. (Matt. 28 : 20, § 160, 1. Obs.) But when he addressed Mary, it was not the time to embrace his knees, and constrain him to remain with his people, for "he was not yet ascended to his Father." — (For the word ἅπτομαι, see Passow, I. 376, 5th ed.; "to fasten one's self to, tie, hang to, hold fast to; to occupy one's self with; to seize, hold, touch, handle.")

§ 158. *The two Disciples of Emmaus, and the Twelve.*

1. Mark 16 : 12, 13; Luke 24 : 13, &c. — On the afternoon of the same day, two disciples belonging to the larger division, one of whom was named Cleopas, went to Emmaus, eight miles distant from Jerusalem, and talked together on the road of all these things which had happened. Jesus drew near and went with them, but their eyes were holden, that they should not know him. He referred to the subject of their previous conversation, and when they confessed that they could not understand these things, he said: "O fools, and slow of heart to believe *all that the prophets have spoken!* Ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. When they reached the village, they constrained him to tarry with them, but it was not till he sat at meat with them, and gave to them the bread which he had broken after the blessing, that their eyes were opened and they knew him: and he vanished out of their sight. But they said one to another: "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" And they rose up the same hour, and returned to Jerusalem, and told the assembled disciples all that had happened to them.

2. Luke 24 : 36, &c.; John 20 : 19, &c.—As they thus spake, the doors being shut, Jesus himself stood in the midst of them, and said: "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. In order to convince them of their error, he showed them his hands and feet, remarking: "A spirit hath not flesh and bones, as ye see me

have," and he also ate a portion of a broiled fish and of a honeycomb. He said again: "Peace be unto you. — As my Father hath sent me, even so send I you." When he had said this, he breathed on them, (giving them a pledge and earnest of the complete outpouring of the Holy Ghost on the day of Pentecost), and said: "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."—Thomas was not present on this occasion; when the other disciples said to him: "We have seen the Lord," he replied: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days afterwards, the disciples, including Thomas, were again assembled; then came Jesus, the doors being shut, and stood in the midst, saying: "Peace be unto you." And, turning to Thomas, he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless (unbelieving), but believing." Then all the doubts of that disciple vanished, and, adoring Christ, he exclaimed: "My Lord and my God!" Jesus said to him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen me, and yet have believed.

Obs. — Thomas is often unjustly condemned. His doubts are not those of the unbeliever, from whose *heart* these proceed, but they are those of the inquirer, whose *understanding* alone suggests them. The former does not believe even when the understanding is convinced, as the Pharisees did not believe, although they beheld the Saviour's signs and wonders. The latter investigates and scrutinizes honestly and candidly, not for the purpose of finding a support for unbelief, but for the purpose of discovering the truth, and, like Thomas, when he has found the truth, he submits to it absolutely and unconditionally. Thomas was a man in whom the power of the intellect predominated — he could not heartily believe, until he had investigated. An opposite tendency is seen in Peter and John; the direct impulse of the heart conducted them to the truth, and constrained the understanding to proceed in the same direction. The characteristic features of Thomas are perfectly compatible with Christian principles, and are entitled to regard—they are accordingly owned and admitted by Christ in his address to Thomas. Still, the

peculiar character of Peter and John is more *blessed;* in its efforts to enter the sanctuary of faith, it is not compelled to engage in a painful struggle with the outposts stationed at a distance by Criticism.—In forming an estimate of the character of Thomas, the passage, John 11 : 16, ought not to be overlooked.

§ 159. *Peter's new Call.—The Institution of Baptism.*

1. John 21 : 1, &c. — The festive week had now closed, and the disciples had returned to their home in Galilee, whither the Lord had repeatedly directed them to proceed.—Peter had fallen so deeply, that he needed a formal and solemn restoration to his apostolic office. The new call, like the first, which appointed him to be a fisher of men, was given at the sea of Tiberias, in the same place and in circumstances of a similarly significant character. He had been fishing all night, together with John, James, Thomas and Nathanael. In the morning Jesus appeared on the shore, but was not recognized by them. In obedience to his directions they cast the net on the right side of the ship, and now they were not able to draw it for the multitude of fishes. John exclaimed: "It is the Lord!" and Peter at once cast himself into the sea, in order to swim to the shore before the vessel arrived. The Lord invites them to partake of a meal which is symbolically significant, like the draught of the fishes—a celestial banquet following the conclusion of earthly toil. After the meal, the Lord asked Peter thrice, as the latter had been guilty of a denial thrice: "Simon, son of Jonas, lovest thou me?" The impetuous boldness of an earlier period is departed; conscious both of his weakness, and also of his love to his Master, he answers in humility: "Lord, thou knowest all things; thou knowest that I love thee." Each time the Lord subjoined: "Feed my sheep," and, referring to Peter's own death on the cross, announced that he was counted worthy (Acts 5 : 41) not only to *labor* but also to *suffer* for his Master.

2. The Lord afterwards appeared to an assembly of his followers, above five hundred in number (1 Cor. 15 : 6), on a mountain in Galilee, which he had appointed. Here he took leave of this larger circle of his disciples, declared himself to be the Lord of

heaven and earth, commissioned the apostles to preach the Gospe (Matt. 28 : 16, &c.), to all the world, and instituted Baptism as the Sacrament of regeneration for the kingdom of God. "All power is given unto me in heaven and in earth. Go ye therefore and make disciples (μαθητεύσατε) of all nations by baptizing (βαπτίζοντες) them in the name (εἰς τὸ ὄνομα) of the Father, and of the Son, and of the Holy Ghost, and by teaching (διδάσκοντες) them to observe all things whatsoever I have commanded you; . . . . he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." As the Lord parted from them, he gave the promise: "Lo, I am with you alway, even unto the end of the world."

Obs. — The nature and the significance of Baptism are considered in § 189.

§ 160. *The Ascension of Christ.*

1. Mark 16 : 19, &c.; Luke 24 : 50, &c.; Acts 1 : 4, &c. — After Christ had repeatedly appeared to his disciples during the forty days which immediately followed his resurrection, and testified to them that he was risen, the time arrived in which he should be raised above all terrestrial restrictions, and return to the glory which he had with the Father before the world was (John 17 : 5). The eleven disciples had gone to Jerusalem a short time previous to the day of Pentecost, probably by the Lord's directions; it was needful that they should obtain a season for meditation, undisturbed by worldly business or labor, and prepare for the outpouring of the Holy Ghost. He assembled them for the last time on mount Olivet, in the neighborhood of Bethany, in order that they might see his glorification in the same place in which they had seen his lowliness and his exceeding sorrow and distress. They did not yet understand the laws of the development of the kingdom of God, and inquired: "Lord, wilt thou at this time restore again the kingdom to Israel?" But he answered: "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and

in all Judea, and in Samaria, and unto the uttermost part of the earth." Then he lifted up his hands, and blessed them, and, while they beheld, he was taken up, and a cloud received him out of their sight, concealing from the feeble eyes of the disciples the incomprehensible and exalted mystery of this glorification. While they looked steadfastly toward heaven as he went up, two angels in white apparel stood by them, who said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then they returned to Jerusalem.

Obs. — Christ's ascension to heaven is the necessary completion of his resurrection, the summit of his transfiguration and glorification; therein he resumed fully the divine majesty of which he had divested himself at his incarnation. It constituted his return to his eternal supermundane *form* of existence (μορφὴ θεοῦ, *form of God*, Phil. 2 : 6). But God is as well *beyond us*, exalted above, distinct from, and separate from, every creature (*transcendence*), as he is also *here*, omnipresent, filling, supporting and preserving every creature (*immanence*). Hence, the ascension is as much *a going away*, by which Christ was exalted above every creature, as *a coming*, that fills and penetrates all (Matt. 18 : 20; 28 : 20).

2. The state and the operations of Christ which succeeded his ascension as God-man, are designated in the Scriptures by the figurative expression: *sitting on the right hand of God* (Matt. 26 : 64; Acts 7 : 55; Eph. 1 : 20, &c). It implies the heavenly and divinely-powerful continuance and completion of his work on earth. As a prophet, he calls, gathers and enlightens the Church by his Word and by his Spirit; as a king, he rules over all the world, and is the head over all things to the Church; as a high-priest, he communicates to us through the Sacraments the blessed powers which were won by his death and resurrection, and as our advocate evermore makes intercession for us in the presence of the Father (Heb. 9 : 24; Rom. 8 : 34; 1 John 2 : 1, 2).

Obs. — Even as the divine nature of Christ during his abode on earth took part of the lowliness, of the form of a servant, and of all the sufferings of his human nature, so also his human nature is exalted and fully shares in all the glory of the divine nature. Since

the ascension, it is not merely the deity of Christ, but Christ altogether, God and man in *one* Person, the same Christ that lay in the manger as a helpless child, and that bare the sins of the world on the cross, who is omnipotent, omniscient, omnipresent, the ruler and the judge of the world. For Christ became man not for a season only, but for all eternity. For he certainly received the whole of human nature, body, soul, and spirit, into a *personal* union with his divine nature, and this union cannot possibly be ever dissolved Besides, our redemption confessedly depends on our connection with the Redeemer, and that connection depends on the fact that he is flesh of our flesh, and bone of our bones. All that Christ has done and suffered for us, would be without advantage and in vain, if he should cease to be true man. But as certainly as he was raised, body, soul and spirit, to the right hand of the Father, so certainly he will, as the first-born among many brethren (Rom. 8 : 29), hereafter draw us to himself, and make us joint-heirs of his eternal glory (Rom. 8 : 17), if, namely, we have truly received in ourselves the power and the merit of his death and resurrection.

CHAPTER II.

THE PROMULGATION OF SALVATION BY THE APOSTLES.

§ 161. *The Design and Significance of this Period.*

"*So then, faith cometh by hearing, and hearing by* THE WORD OF GOD." (Rom. 10 : 17.)

"*Built upon* THE FOUNDATION OF THE APOSTLES AND PROPHETS, *Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord.*" (Eph. 2 : 20, 21.)

1. THE great salvation had now been secured in the person of the Redeemer. He had offered an atoning sacrifice by his death for the sins of the whole world, which was of eternal validity and infinite value, and brought to light in his resurrection the powers of eternal life by which all things are renewed. Still, salvation in Christ is extraneous, remote from the human race and productive of no advantage to it, until it is personally appropriated and received into the very sources of man's life. Now it is the office of the Holy Spirit to communicate and appropriate salvation. The first and immediate condition, accordingly, on

which further progress in the kingdom of God depended, was *the outpouring of the Holy Spirit* upon all flesh, which the prophets had already predicted (as Joel 2 : 28, &c.), and Christ had distinctly promised (John 14 : 16; 16 : 7, &c.). The condition, on the part of man, on which salvation is appropriated, is *Faith*, that is, the cheerful, entire and confident surrender of the whole individual to the salvation which is offered in Christ. Now faith cometh by hearing (Rom. 10 : 17) the preaching of the Gospel, inasmuch as without the latter, such a surrender to a salvation that is given historically, is not possible; on this account Christ commissioned his disciples to *preach* the Gospel to every creature.

2. But this preaching is derived from the *Word of God*, since God alone can make known the deep mysteries of his grace in a credible, sure and reliable manner. The apostles consequently needed an immediate divine illumination (Inspiration, Theopneusty), by which their doctrine was preserved free from every error, and the full knowledge of salvation was generated in their spirit. Their instructive intercourse with their divine teacher had already sown in their spirit the living seeds of the Word, but it was only under the special superintendence of the Spirit of truth sent by Christ, that these could bring forth the fruit of saving knowledge and doctrine. Many precious words of their Master still lay as an unknown and unemployed treasure in their hearts, respecting which they needed the explanations of the Holy Spirit; Christ had, besides, reserved many things, which they could not yet bear, and had promised that the Spirit should thereafter guide them into *all* truth. (§ 133. 2.) The mere *oral* preaching of the apostles was not sufficient; it did not satisfy the wants even of their own times. The word that was simply *heard* was easily darkened in the mind and forgotten; it required a continual renewal and a stable and unchanging support, which the apostles could not furnish to particular congregations at a distance, unless they communicated their instructions in a *written* form. Their *oral* preaching could still less satisfy the wants of succeeding centuries, since the sound doctrine of the Gospel, on which the saving faith of the world was to be established, would have been subjected to losses, perversions, and admixture with

foreign matter through human error, and could not have served as a firm, unchanging, eternally reliable foundation of salvation. The great and momentous task of this period, consequently, was—*the exhibition of the Word of God of the New Testament*, as the living source of all religious knowledge, as the impregnable tower of faith, as the unchangeable foundation of every subsequent promulgation of salvation.

3. Another task assigned to this period, connected with the former, and not less momentous, was the *establishment of the Church* on the foundation of the Word of God. The Church (considered as *contentum*) is the organized union of those who are received through regeneration of water and of the Spirit into the communion of the life of Christ — (the body of Christ, Eph. 1 : 22, 23; 1 Cor. 12 : 12–27); the Church (considered as *continens*) is the institution by which all the members of this communion are held together and encircled—the sphere of action of the Holy Spirit, wherein he calls, gathers, enlightens, justifies, and sanctifies all Christendom on earth, and preserves it in Jesus Christ in the one true faith; the Church is, under the care and superintendence of the Holy Spirit, the guardian of the Word of God, the fosterer of all divine knowledge and all divine life among men, and the distributer of heavenly grace through the Sacraments entrusted to it. Like the protection, preservation and extension of the church in every century, its very foundation also is the work of the Holy Spirit, accomplished through the apostles whom He chose and endowed with many extraordinary and miraculous gifts of grace.

Obs. 1.— A *charisma* or gift of grace is a natural endowment of the spirit enlarged and sanctified by the operation of the Holy Spirit. The different gifts of grace which were exercised in the apostolic Church are enumerated in 1 Cor. 12 : 1–12, and 28–30.

Obs. 2.—The Acts of the Apostles (§ 184.) constitute the source whence the history of the apostles is derived.

§ 162. *The Day of Pentecost.*

1. Acts 1 : 13, &c. — After the ascension of the Lord, the disciples (one hundred and twenty in number) abode, according to

his command, in Jerusalem, and continued with one accord in prayer and supplication, waiting for the promised outpouring of the Holy Ghost. It was, however, needful that the significant number of the *twelve* apostles, which had disappeared after the departure of Judas, should be restored previous to that event, in order that, after it had occurred, they might go forth to the twelve tribes of Israel (Acts 26 : 7; James 1 : 1) as the messengers of the Messianic salvation. Peter, the most energetic of the disciples, as well as occupying a prominent position among them, which the Lord had already assigned to him, adopted measures for filling the vacancy. Two persons were appointed, who were deemed to be qualified, as they had heard the discourses and seen the acts of the Lord from the beginning — Joseph, called Barsabas, and surnamed Justus, and Matthias; after the disciples had prayed, they gave forth their lots, and the latter was chosen.

Obs. — It has been supposed by some that (according to Acts 1 : 4, 8) the Eleven possessed no authority to complete the number of Twelve, particularly before the Spirit was poured out, and that the Lord himself had appointed the Twelfth apostle, namely Paul, to whom the call would be given at the proper time. But this view excludes the important fact that the Twelve had been specially appointed for the twelve tribes of Israel, and that the peculiarity in the case of Paul, consisted in his commission, as the Thirteenth, to be the Apostle of the Gentiles (Acts 9 : 15; Rom. 11 : 13, &c.; § 167).

2. Acts 2 : 1, &c. — In the mean time, the feast of Pentecost arrived. The disciples were all with one accord engaged in prayer in the place in which they usually assembled, which was, probably, Solomon's porch (Acts 3 : 1, 11; 5 : 12; § 81, Obs. 2). And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. A body of fire and of light moved above them, then parted, and descended in distinct tongues of fire on each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. The miracle, which seemed to be a striking phenomenon in the natural world, drew large numbers of the people together, among whom were also many of the strangers who had come to keep the feast. Every man heard the unlearned Galileans speak, in his own tongue

wherein he was born, the wonderful works of God; they were all amazed, and said: "What meaneth this?" Others mocking said: "These men are full of new wine." Then Peter arose and addressed the people, being the first who announced that the work of salvation was completed. He declared that the disciples who spoke were not drunken, but that the prophecy of Joel (§ 100. 2) respecting the outpouring of the Spirit upon all flesh was fulfilled before all; he declared, further, that Jesus of Nazareth, the Messiah, whom they had crucified, but whom God had raised up and exalted unto the right hand of glory, as David already predicted concerning him (Ps. 16 : 10; 110 : 1), had now poured out his Spirit upon his disciples. When the people heard these things, their hearts were pierced, and they asked, full of concern for the salvation of their souls: "Men and brethren, what shall we do?" Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

Obs. 1.—The first Pentecostal season of the New Testament is the fulfilment of the typical festival of the Old Testament (§ 49. 2). The first sheaves of the great harvest in the field of the kingdom of God (Matt. 9 : 37; John 4 : 35) were offered to the Lord of the harvest in the new temple of the Spirit (John 4 : 23). The church of the people of God of the *old* covenant had, on the same day, centuries ago, been founded on the *demands* of the Sinaitic Law, but now the Church of the *new* covenant was founded on the *fulfilment* of the Law and sealed with the first and the most wonderful outpouring of the Spirit. It was said in the former case: "Thou shalt;" but it is now said: "Thou canst" (Ezek. 36 : 27). The Spirit of God is the eternal uncreated light of all spirits, a divine fire, which, while it consumes all that is ungodly, enlightens, warms and animates every creature. Hence the Spirit appeared here in fire, as he appears in water in ordinary Baptism, and completed the regeneration of the disciples, who had already been consecrated in the water of the baptism of John to the new life that proceeds from Christ; they are now first

of all *sealed* in him by the generation of the Spirit (John 3 3, 5), and qualified to be the messengers of salvation, the founders of the Church.

Obs. 2. — The gift of tongues (γλώσσαις λαλεῖν) which the Lord specially mentioned when he promised the gifts of grace (Mark 16 : 17), and which was frequently bestowed during the apostolic age, consisted of an ecstatic mode of speaking, during which the fulness of divine *inspiration* and the resistless power of the new views that were given and that were derived from "the deep things of God" (1 Cor. 2 : 10), by the aid of the Spirit, broke through the narrow bounds of the ordinary mode of speaking (1 Cor. ch. 14). — On the present occasion the gift of tongues assumed a distinct and peculiar form. Each of the many strangers who had come to the city to keep the feast, heard the apostles speak in his own mother tongue, or the language of the country whence he came. According to one mode of interpretation, the miracle occurred in the speaker alone — the apostles were at once qualified to speak in foreign languages which they had not previously learned. According to another mode of interpretation, it is more probable that the miracle occurred both in the speakers and in the hearers — those among the latter who were susceptible, being controlled alike by the influence of the Spirit who was present, understood the ecstatic speech of the apostles (in a superhuman language) as clearly as if they had been addressed in their own languages respectively, and hence could not judge otherwise than that they heard the familiar tongue of their own homes. Those, on the contrary, who were not susceptible, merely heard unintelligible sounds, which, with unholy mockery, they compared to the stammering of drunken persons. — The gift of tongues, in the form which it here assumed, plainly pointed, retrospectively, to the confusion of tongues in Babel, of which it was the antitype — it also pointed, prospectively, to that day in which one language and one mind would again bind the children of the kingdom together, of which it was the type and the pledge. The Church is in reality and in the highest perfection, all that the tower of Babel was designed to be: it is a building whose top reaches unto heaven, uniting heaven and earth, receiving all nations in its inclosure, forming them into one body, and perpetuating their union.

§ 163. *The inner state of the Church in Jerusalem.*

1. Acts 2 : 42–47; 4 : 32–37. — The newly-converted believers continued steadfastly in the apostles' doctrine and fellow-

ship, and in breaking of bread, and in prayers. The apostles with great power gave witness of the resurrection of the Lord Jesus, and did many wonders and signs in his name. The Lord daily added to the church those that were saved. The multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own. Although many belonged to the poorest classes of the people, there was not one among them that lacked; for as many as were possessors of lands or houses (like Joses Barnabas a Levite of Cyprus) sold their property, and deposited the proceeds in a common purse, whence the wants of the destitute were supplied. They continued daily with one accord in the temple, broke bread from house to house, and did eat their meat (*Agapæ*, "feasts of charity," Jude, verse 12) with gladness and singleness of heart, praising God, and having favor with all the people.

Obs. — These Agapæ proceeded from the spirit of brotherly love which prevailed in the apostolic age and united all the members of the Church as one family. All distinction between the rich and the poor was here obliterated; benevolence acquired an exalted character and retained none of the repulsive features which belong to the ordinary act of bestowing alms. The Agapæ were always held in connection with the Lord's Supper, which they either preceded or followed. — They were generally observed in the Church until the fourth century; after that period they were gradually discontinued in consequence of the abuses which began to prevail, after having commenced already in the days of the apostles (1 Cor. 11 : 17–22).

2. Acts 5 : 1–11. — While the Church exhibited these glorious features in the mind and in the walk of the members, unsoundness of principles and hypocrisy crept into it at an early day. A certain man named Ananias coveted the honor which belongs to self-denying brotherly love. In concert with his wife Sapphira he sold his property, and brought a certain part only of the price to the apostles, alleging at the same time that he had brought to them the whole. Peter immediately saw his hypocrisy, and said: "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it

was sold, was it not in thine own power? Thou hast not lied unto men, but unto God." When Ananias heard these words, he fell down and gave up the ghost, smitten by the judgment of God. His wife, who entered several hours afterwards, without being aware of this event, repeated the same falsehood, and died in the same manner. Then great fear came upon all the church, and upon as many as heard these things.

Obs. — This is the first example of the church discipline which the Lord has authorized his Church to exercise as an admonitory token of the future judgment (Matt. 16 : 18, &c.; 18 : 18; John 20 : 22, &c.). The time and the circumstances furnish an explanation of he rigor and terrible form which that discipline here assumes, and of the additional severity which an immediate *divine* punishment gives to it. It was, precisely at the time when the Church was first established, indispensably necessary that such a warning example should be given both to those who were within and also to those who were without its pale. It may be also remarked, that the guilt of Ananias, at such a time and under such circumstances, when he was surrounded by believers glowing with the fire of their first love, and when he beheld such impressive demonstrations of the Spirit of God, was far greater and more heinous than it would have been at another time and under other circumstances.

3. Acts 6 : 1–7. — Another unsound feeling was soon manifested, which it was also needful to subdue. The Church, and even the apostles to a certain extent, were not entirely released from the *particularism* of the Jews (which restricted the election of God to their own nation), or, at least, had not attained to a full and clear perception of the truth that the Gentiles, even though they claimed no bodily descent from Abraham, were nevertheless entitled to equal rights with themselves. The converted Jews were disposed to carry with them into the Church their deeply-rooted pride of descent; it led them to regard even the Hellenistic Jews, who exhibited greater conformity to paganism in language and education, as inferior to themselves, and may have subjected the latter to external disadvantages also; for these complained at least that *their* widows were neglected in the daily distribution of food, &c. For the purpose of obviating such abuses effectually, the apostles gave directions that seven

deacons should be chosen. To these officers, all of whom appear to have been Hellenists (Jews, speaking the Greek language), the care of the poor was entrusted, after the apostles had set them apart by the imposition of hands. This procedure was of special importance, as it first of all prepared the way for the emancipation of the Church from the fetters of an outward and legal Judaism.

§ 164. *The first Persecutions of the Church.—(Peter and John.)*

Acts ch. 3 and 4. — The miraculous healing in the name of Jesus Christ by Peter and John of a man lame from his birth, who sat at a gate of the temple and begged, produced an extraordinary sensation, and attracted large numbers of the people to the presence of these apostles. Peter availed himself of the opportunity to preach to the multitude Jesus the crucified and risen Saviour (by whose divine power the lame man had been healed), in order that they might through repentance and faith in Him of whom all the prophets had spoken, obtain remission of sins and eternal life. This discourse was crowned with eminent success; many of the hearers believed, so that the number of the members of the church was increased and now amounted to five thousand, exclusive of the women and the children. While the apostles were speaking, the captain of the men who kept guard in the temple, seized them and put them in prison, agreeably to the commands of the Council. On the next day they were examined. They testified in the presence of the Sanhedrin, which was controlled by a Sadducean influence, that the lame man had been healed by the name of Jesus Christ, whom they, the members of the Council and the people, had crucified, but whom God had raised from the dead. "This is the stone," they added, "which was set at nought of you builders, which is become the head of the corner (Ps. 118 : 22). Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The man who had been healed and who was present, furnished in his own person in controvertible evidence of the truth of their words, and the members of the Council were unable to do more than to command

the apostles that they should henceforth not speak at all, nor teach in the name of Jesus. But Peter and John answered: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." They were dismissed by the council after the latter had further threatened them, and returned to their own company, to whom they reported all that the chief priests and the elders had said. Then all prayed to God with one accord that he would grant boldness to his servants in speaking his word; and when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost.

2. Acts 5 : 12–42. — In the mean time the Church daily increased in number, the apostles wrought many signs and wonders, and all the people magnified them, insomuch that they brought to them the sick both of Jerusalem and of the neighboring cities, and laid them on beds and couches, that at least the shadow of Peter passing by, might overshadow some of them. The members of the Council, still more imbittered by these occurrences, seized the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison-doors, and commanded the apostles to go to the temple and teach the people. On the next morning the Council again assembled, but were informed by the officers who had been sent to the prison, that it had been found shut with all safety, and carefully guarded on the outside, but that the prisoners had nevertheless disappeared. At the same time they received tidings that the apostles were publicly teaching in the temple. When the latter were at length brought before them and questioned, they said: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things." When the Jews heard that, they were cut to the heart, and took counsel to slay them. But on this occasion all danger was averted from the apostles by Gamaliel, a scribe who was held in high esteem, and who, after referring to the failure which followed the attempts of certain false

teachers, advised the Council to submit the whole case of the prisoners to the judgment of God. "If this counsel or this work be of men," he said, "it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." The apostles were dismissed, after having been beaten and commanded that they should not speak in the name of Jesus. But they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

§ 165. *Continuation.* — (*Stephen.*)

Acts 6 : 8, &c.—As the Church had at the beginning observed the ceremonial law with great care and precision, the people regarded the believers with much favor. But in proportion as the disciples, whose number was greatly multiplied, became convinced that Christianity was designed to be a universal religion, and assumed an attitude opposed to the outward and lifeless ceremonial service of Judaism, the hatred of the people was developed. This tendency to cultivate religion with greater freedom and spirituality, appeared with unusual distinctness in Stephen, the most eminent of the seven deacons; he was full of faith and of the Holy Ghost, and richly endowed both with knowledge and with the power to do signs and miracles. A discussion in which he was engaged with the rulers of the Hellenistic synagogue, furnished his opponents with the first opportunity for accusing him before the Council of having spoken blasphemous words against the temple and the law. When he stood forth to defend himself, his face seemed to be the face of an angel, radiant with the brightness of the Spirit that dwelt in him. He delivered an address, in which he reviewed the history of the old covenant, declared most positively and energetically that he firmly believed in the divine revelations of the Old Testament, and, at the same time, contrasted the faithfulness and wonderful character of the grace of God with Israel's perverse and hardened mind, both of which were revealed through the whole course of that history. But he was interrupted in his discourse by the excitement which

his words had already produced in the Sanhedrin, and he closed with a direct reference to the evidences which they gave of their own hardness of heart. They gnashed on him with their teeth, but he looked up into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and he said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then they cried out, stopped their ears, cast him out of the city, and stoned him. Stephen, the first of the long list of Christian martyrs, prayed: "Lord Jesus, receive my spirit!" He kneeled down, and expired, after saying: "Lord, lay not this sin to their charge!" (A. D. 39.)

Obs. — As the Sanhedrin or Council did not possess authority to inflict capital punishments, the stoning of Stephen was not a legal execution, but a tumultuous violation of the law. — Stephen died, but Paul, who had consented to his death, was called to supply his place, and conducted the work which he had commenced, to a most glorious issue.

§ 166. *Conversion of the Samaritans. — Simon the Sorcerer. — The Ethiopian Eunuch.*

1. Acts 8 : 1, &c. — The slaughter of Stephen was the signal for a general persecution of the Church. Paul (§ 167) was one of the most active of its enemies; he entered every house in search of the Christians, and dragged men and women to prison. The members of the Church in Jerusalem were thus scattered for a season, but the apostles did not depart from the place. Now this dispersion of the believers became the source of a blessing of incalculable value — these scattered members of the church carried the Gospel, which had hitherto been confined within a narrow circle, to all the cities of Judea and Samaria. Philip, one of the seven deacons, preached Christ in the city of Samaria, and gathered in abundance the fruit which the Lord's labors had already prepared. (§ 143. 2.) — A certain man, named Simon, who was celebrated in that region as a sorcerer, and even regarded as an emanation of God, on seeing the signs and wonders which were done by Philip, was convinced of the divine character of the new doctrine, and was baptized. When the apostles who were at Jerusalem heard that Samaria had received the word of

God, they sent Peter and John thither. They arrived, prayed for those who had been baptized, and, laying their hands on them, communicated to them the miraculous gifts of the Holy Ghost. When Simon saw the effect of the laying on of the apostles' hands, he offered them money on condition that they would enable him also to communicate the Holy Ghost to any on whom he might choose to lay his hands. But Peter, filled with holy indignation, replied: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money!" and charged him to repent of the wickedness of his heart. Simon was subdued by this severe rebuke, and expressed himself in the language of penitence; the deep impression, however, which he received, appears to have been soon effaced, as it is stated elsewhere [by the early Christian writers] that he subsequently resumed the practice of his magic arts.

2. Acts 8 : 26, &c.—Philip was then directed by the angel of the Lord to repair to the road leading from Jerusalem to Gaza. He there met a man that sought the Lord, an officer of Queen Candace of Meroe (in Ethiopia), returning from Jerusalem, whither he had gone to worship. As it is not stated whether he was a Jew or simply a proselyte of the gate, it seems more probable that he was a Jew by birth. Philip approached his chariot by the command of the Spirit, and when he heard him read the fifty-third chapter of Isaiah (§ 101. 2), he said to him: "Understandest thou what thou readest?" The eunuch answered: "How can I, except some man should guide me?" and added, in reference to the prophetic passage which he had read: "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then Philip explained the passage and preached to him Jesus. In the mean time, they came to a certain water, and the eunuch said: "See, here is water; what doth hinder me to be baptized?" Philip answered: "If thou believest with all thy heart, thou mayest." The eunuch gladly confessed his faith: "I believe that Jesus Christ is the Son of God," and Philip baptized him. He went on his way rejoicing, but Philip was caught away by the Spirit of the Lord, and was found at Azotus: and passing through, he preached in all the cities, until he came to Cesarea, where he afterwards resided permanently (Acts 21 : 8.)

§ 167. *The Conversion of Paul.*

1. Paul, whose Jewish name was Saul, was born in the city of Tarsus in Cilicia. His parents, who were Jews of the tribe of Benjamin (2 Cor. 11 : 22; Phil. 3 : 5), but also enjoyed the privileges of Roman citizens (Acts 16 : 37; 22 : 25, &c.), sent him at an early age to the school of the celebrated Gamaliel (Acts 22 : 3, § 164. 2), in Jerusalem, for the purpose of being educated as a scribe. He was also taught a mechanical trade, according to the custom of the times, namely, that of a tent-maker or weaver. (Acts 18 : 3.) He adopted the spirit of Pharisaism with great decision and unquestionable sincerity, and defended with equal zeal both the truths which it inculcated and the excrescences and errors with which it was encumbered. He was thus naturally led to assume a hostile attitude with respect to Christianity. Thoroughly imbued with Pharisaic principles, he hated the new doctrine and its adherents with all the strength of his ardent disposition. He beheld the stoning of Stephen with exultation, and afterwards regarded no duty as more sacred than that of searching for the hated Christians and committing them to prison. His zeal extended beyond the limits of Jerusalem, and, furnished with authority by the high-priest, he proceeded to Damascus, for the purpose of directing his inquisitorial energy there also against the hated sect (A. D. 40).

2. Acts 9 : 1, &c. (ch. 22 : 3, &c.; 26 : 9, &c.) — But an arm that was stronger than his own, now arrested him. The cheerfulness with which Stephen died, and the exalted feeling with which he prayed for his enemies, could certainly not have failed to produce an impression on a man like Paul, and fix a sting or goad in his soul which, in the Lord's hands, performed its hidden work. He may have thus been inwardly prepared for the wonderful event which awaited him, even while he gave full sway to his Pharisaic fanaticism. As he journeyed and came near Damascus, a light from heaven suddenly shone round about him, and he saw the Lord in the brightness of the glory of his heavenly majesty (9 : 27; 26 : 16; 1 Cor. 9 : 1; 15 : 8). Trembling and astonished, he fell to the earth, and heard a voice

saying to him: "Saul, Saul, why persecutest thou me? . . I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks (goads)." — "Lord," said he in great fear, "What wilt thou have me to do?" The Lord informed him that he should ascertain all in Damascus. When he arose from the earth, he was blinded by the effulgence of the heavenly glory which his eyes had beheld (22 : 11), and was led by the hand of the men who journeyed with him; these had observed the light but seen no man, and heard a voice but not understood the words. His inward natural strength had departed, like the strength of his body, and his own light was extinguished. Thus he remained three days in Damascus, blind and helpless, and waited, with fasting and praying, for the things that should follow. A certain disciple at Damascus, named Ananias, had, in the mean time, been commissioned by the Lord to seek Paul, and when he exhibited hesitation, the Lord added: "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake." Then Ananias went to Paul who had been prepared for this meeting by a vision, put his hands on him, and addressed him. Immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized (A. D. 40).

3. Acts 9 : 20, &c. — Paul straightway preached Christ in the synagogues, that he is the Son of God; but all that heard him were amazed, for they knew the purpose for which he had come to Damascus. But he increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. During his abode in that city, where he remained three years, he took a journey to Arabia (Gal. 1 : 17), undoubtedly for the purpose of laboring in behalf of the Gospel. The Jews of Damascus, who regarded him with deadly hatred, at last took counsel to kill him. They watched the gates day and night in order to prevent his escape, but the disciples conducted him by night to the wall, and let him down in a basket; he reached Jerusalem in safety, — three years after his conversion (Gal. 1 : 18, A. D., 43). The disciples in that city were unwilling to trust him, until Barnabas took him, and brought him to the apostles.

And he spake boldly in the name of the Lord Jesus in Jerusalem also. In consequence of new attempts which the Jews here also made to take his life, the brethren brought him down to Cesarea, and sent him forth thence to Tarsus. He abode fifteen days only in Jerusalem; two apostles alone, Peter and James, were at that time in the city (Gal. 1 : 18, 19).

Obs. — The conversion of Paul is one of the most glorious triumphs of Christianity; it has, however, been since repeated, on a large and on a small scale, in countless cases. The divine seal of Christianity bears the inscription: "Of enemies, friends." Paul was chosen by the Lord to be the Apostle of the Gentiles (Rom. 11 : 13; Gal. 1 : 16; § 162. 1, Obs.); his authority was equal to that of any of the twelve messengers sent to the tribes of Israel; he "labored more abundantly than they all" (1 Cor. 15 : 10) — a richer blessing crowned his labors. In order to qualify him to be a witness of the resurrection of the Lord, like the other apostles, it was essen tially necessary that the Lord should appear to him personally and bodily, and give him a direct call, such as he had given to them (1 Cor. 15 : 5–8). Hence he ascribes so much importance to the fact that the Lord had appeared to him also (1 Cor. 9 : 1).

§ 168. *Peter's Miracles in Lydda and Joppa. The Conversion of Cornelius.*

1. Acts 9 : 31, &c. — The churches throughout all Judea, Galilee and Samaria, enjoyed undisturbed peace during several years, and their external and internal growth was abundantly promoted by the divine blessing.—Peter undertook a journey at this time, the object of which was a general visitation of the churches In Lydda, a city lying between Jerusalem and Joppa, he healed, in the name of Christ, a man named Eneas, who had kept his bed eight years, and was sick of the palsy. In Joppa he restored a certain disciple to life, named Tabitha, (that is, *gazelle*) who had been distinguished, previous to her death, by her benevolent acts. In consequence of the impression which these miracles produced, large additions were made to the Church in that region. But Peter tarried many days in Joppa with one Simon, a tanner.

Obs. — As the Gospel had already passed beyond the boundaries of Palestine (9 : 30; 11 : 19–21), and influenced increasing numbers of pagans who desired salvation, it became indispensably necessary to decide distinctly and positively the general question respecting the course which it would be proper to pursue with the Gentiles. The apostles had no doubts whatever, it is true, of the fact itself that the heathen world was also called to enter into the kingdom of God — the prophecies of the Old Testament and those of the Lord himself, plainly taught it; nevertheless, they still believed it to be necessary that the Gentiles should also be circumcised and assume the obligation of keeping the ritual law. They were constrained to adhere to this opinion by the numerous declarations which they found in the Old Testament respecting the perpetual validity of circumcision and the ritual law, until they attained to a full and clear view of the meaning of Christ's words. (Matt. 5 : 17, 18, § 133. 1.) Under these circumstances it was of the utmost importance that the decision of this question should proceed from an apostle of the Jews, and, specially, from Peter, the most prominent of their number, who was the founder of the original Jewish congregation in Jerusalem, and who had hitherto conscientiously believed that he was himself bound to observe the ritual law.

2. Acts 10 : 1, &c. — Cornelius, the centurion or commander of an Italian cohort in Cesarea, had already become a proselyte of the gate, and was distinguished by a godly life and benevolent acts. As he was fasting and praying on a certain day, an angel of God appeared to him in a vision, who directed him to send to Joppa for Peter, and added that the latter would tell him what he ought to do, inasmuch as his prayers and alms were come up for a memorial before God. It was, on the other hand, necessary that Peter also, the strict observer of the law, should be duly prepared for this extraordinary mission. As the messengers of Cornelius were approaching the city, Peter was upon the house-top, engaged in prayer. And he became very hungry; his sense of a certain bodily want furnished the occasion for receiving instructions from God in a vision, and in a symbolic manner. Before the food was prepared for him, he fell into a trance, and saw heaven opened. A certain vessel descended like a great sheet knit at the four corners, filled with unclean animals of all

kinds, and he heard a voice, saying: "Rise, Peter; kill, and eat.' But Peter said: "Not so, Lord; for I have never eaten any thing that is common or unclean." The voice replied: "What God hath cleansed, that call not thou common." This was done thrice, after which the vision passed away. While Peter was reflecting on this occurrence, the men whom Cornelius had sent, reached the house, and the Spirit said to him: "Arise .... and go with them, doubting nothing: for I have sent them." Cornelius had called together his kinsmen and near friends, and when Peter arrived, related to him all that had occurred. Then Peter opened his mouth, and said: "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him," — (that is, when God invites men to embrace the Christian religion, he does not regard any claims derived from external circumstances, such as Jewish descent, but regards the state of the heart.) Peter preached to them Jesus Christ, crucified and risen from the dead; and while he was speaking, the Holy Ghost fell on all them who heard the word, so that they spoke with tongues and magnified God. Then Peter said to the brethren who had accompanied him, and who were Jews by birth: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord. — When the tidings of this Baptism reached Jerusalem, certain zealots were offended, and reproached Peter for it, but after he explained all the circumstances to them, they held their peace, and glorified God, saying: "Then hath God also to the Gentiles granted repentance unto life."

Obs. — That peculiar communication of the Spirit which in this case preceded Baptism, by no means rendered the latter superfluous, since it was essentially different from those operations of the Spirit which take place in Baptism. In the former case extraordinary gifts, particularly the gift of tongues, were bestowed, which were indeed more striking in appearance, but which are essentially far inferior in their kind to the gift of regeneration in Baptism.

§ 169. *The Church in Antioch.—The Execution of James, and the Deliverance of Peter.*

1. Acts 11 : 19, &c.—The persecution which commenced with the stoning of Stephen, had scattered the seeds of the word as far as Phenicia, Cyprus and Antioch. Those who fled preached the Word to none except to Jews; a few Hellenists, however, who were among them, preached the Lord Jesus to the pagans in Antioch. The hand of the Lord was with them, and a great number believed. When the mother-church in Jerusalem received tidings of these things, Barnabas was sent thither, a man full of the Holy Ghost and of faith. He beheld the gracious and glorious development of the new congregation with joy; after having exhorted all to remain steadfast in the faith, he proceeded to Tarsus, for the purpose of securing Paul's services for this new field of labor, and both continued the work an entire year in Antioch. During this period, certain prophets came to Antioch from Jerusalem, one of whom, named Agabus, announced, by the Spirit, that a severe famine would soon prevail extensively (which afterwards occurred during the reign of the emperor Claudius), and, in anticipation of it, instituted a collection in behalf of the poor brethren in Judea; the proceeds were conveyed by Paul and Barnabas to Jerusalem. (Acts 12 : 25, A. D. 45.)

Obs.—After the occurrence of these events, Antioch occupied a very prominent position in the history of the development of Christianity. Jerusalem had been constituted the centre of the operations of those who extended the Gospel among the Jews; Antioch, in the same manner, became the central point of the diffusion of the Gospel among the Gentiles. The elements were here developod of that greater freedom of spirit which obtained a complete victory through the efforts of Paul; here, too, the intellectual culture of paganism was first associated with Christianity, and the way was opened for the entire release of the latter from the fetters of the narrow-minded Judaism of the times.—It was, consequently, in Antioch that the disciples were first called "*Christians;*" the name implied that a distinction existed between them and the Jews, and that they were independent of Judaism.

2. Acts 12 : 1, &c.—After a period of repose which embraced eight years, a sanguinary persecution of the Christians was com-

menced in the year 44 by Herod Agrippa I. (§ 116. 3), who was desirous of gaining the favor of the people by this procedure. He subjected many members of the church in Jerusalem to severe trials, and beheaded James the greater (or, the elder), the brother of John. He imprisoned Peter also, intending to order his execution after the festival of the Passover had passed. But the angel of the Lord appeared to the apostle during the night which preceded the day appointed for his execution, a light filled the prison, and the chains by which he was bound to his two keepers fell off from his hands. The angel conducted him past the two stations of the guards, through the iron gate, which opened of its own accord to them, and placed him in the street. It was then only that Peter perceived that he had not merely seen a vision, but had been actually delivered from prison. He immediately went to the house of Mary the mother of John Mark, in which many Christians were at that moment assembled and engaged in prayer. To these he described his miraculous deliverance, and then left the city. The death of the king, which occurred soon afterwards, restored the peace of the Church

§ 170. *Paul's first Missionary Journey. — Barnabas.*

1. Acts 13 : 1, &c. — After Paul and Barnabas had labored together a whole year in Antioch, they commenced (A. D. 45) an extensive missionary journey, according to the command of the Holy Ghost, the brethren having first prayed and laid their hands upon them. Barnabas took his nephew John Mark with him. After sailing to Cyprus (in which island Barnabas was born), and reaching Paphos, the chief city, Sergius Paulus, the proconsul, desired to see them and hear the word of God; he was one of those meditative pagans, who eagerly listened to every new doctrine which claimed a divine origin. (§ 120. 1.) A Jewish sorcerer was present, named Bar-jesus, who assumed the Arabic name Elymas (signifying a *sage* or *magian*); this man withstood them, and attempted to turn away the proconsul from the faith. When the proconsul saw that the sorcerer was struck blind, after Paul had sternly rebuked him, he was convinced by this sign of the truth of the apostle's doctrine, and believed in the Lord. —

Thence they proceeded to Asia Minor. At Perga, in Pamphylia, Mark left them, and returned to Jerusalem.

2. Acts 13 : 14, &c.—Paul and Barnabas now went to another city called Antioch, situated in Pisidia, and visited the synagogue on the sabbath-day. In compliance with the request of the rulers that they should speak if they had any word of exhortation, Paul arose and addressed the people. He commenced by referring to the divine election of Israel, and showed that in Jesus Christ, the son of David, whom the Jews of Jerusalem had slain, but whom God had raised from the dead, the promised salvation had appeared to the world. The discourse made a favorable impression, and Paul was solicited to set forth the same doctrine with fuller explanations on the next sabbath; for the Gentiles in particular, who were present, had been very deeply impressed.—During the intervening week, the apostles found many opportunities for giving further instructions, and when the next sabbath-day arrived, almost the whole city came together to hear the word of God. This circumstance, however, excited the envy of the Jews; they interrupted and contradicted Paul, and blasphemed. Then the apostles uttered the bold and decisive words aloud: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, *we turn to the Gentiles.*" When the Gentiles heard this, they were glad; and the word of the Lord was published throughout all the region. But the Jews excited a tumult, persecuted Paul and Barnabas, and succeeded in expelling them from the city.

3. Acts 14 : 1, &c.—They next visited a city in Lycaonia, named Iconium, and preached in the synagogue. A great multitude, both of the Jews, and also of the Greeks, believed, and the Lord gave testimony to the word of his grace by signs and wonders. The unbelieving people here also assailed the apostles, and attempted to stone them, but the latter fled to Lystra. A miracle which Paul performed in this city on a man who had been a cripple from his birth, produced such a sensation, that the pagan inhabitants proclaimed him and Barnabas as gods (Mercury and Jupiter). The priest of Jupiter, followed by the people, was already bringing oxen and garlands, with the intention of offering

sacrifice to them; when the apostles were made aware of these proceedings, they rent their clothes, ran in among the people, compelled them to desist, and directed their attention from their false gods to the living God, who made heaven and earth. They declared that although in times past God had suffered all nations to walk in their own ways, he had not left himself without witness, in that he did good, and gave rain from heaven, and fruitful seasons. — But certain Jews soon afterwards arrived from Antioch and Iconium who succeeded in producing such bitterness of feeling among the people, that they stoned Paul and drew him out of the city, supposing he had been dead. However, as the disciples stood around him, he arose and went into the city.—The next day he departed with Barnabas to Derbe, where they also established a congregation. — They subsequently returned to Lystra, Iconium and Antioch, confirmed the souls of the disciples in the faith, and ordained elders in every church. After travelling through Pisidia and Pamphylia, they sailed to Antioch in Syria, whence they had originally departed, and reached the city in the year 48.

§ 171. *The Apostolic Council of Jerusalem.*

Acts 15 : 1, &c. (Gal. 2 : 1–10.) — Paul and Barnabas were again actively employed in Antioch, when, after a considerable time, certain Pharisaic zealots, who had embraced Christianity, came thither from Jerusalem, and denied that the Gentile converts could be saved without being circumcised. The two apostles had no small dissension with them, and the congregation ultimately resolved to send their most eminent teachers to Jerusalem for the purpose of conferring with the apostles and elders in that city, and of deciding this unhappy dispute. Paul and Barnabas accordingly proceeded to Jerusalem about the year 50. Here too they were violently opposed by certain believers who had belonged to the sect of the Pharisees. Then Peter arose, and declared, with great decision and energy, that God himself had already decided this question. James, who possessed great influence, in consequence of his strict observance of the law, fully coincided in sentiment with Peter, but added that it would

have a conciliating influence on the minds of the Jewish converts, if the Gentile converts should be required to observe the Noachian precepts respecting abstinence from pollutions of idols, from fornication, and from things strangled as well as from blood used as food. His opinion was unanimously adopted. The apostles communicated this apostolic decision to the church in Antioch in a letter which was conveyed by Paul and Barnabas, who were accompanied by two messengers from the church in Jerusalem, named Judas Barsabas and Silas. By these measures harmony was restored. — Silas derived so much pleasure from his visit that he remained in Antioch after the departure of the other messenger.

Obs. — After this period, the above-mentioned James, who is styled the *Just*, and is usually designated as the Lord's brother (Gal. 1 : 19; James 1 : 1), appears to have presided over the congregation in Jerusalem (§ 177), probably because the missionary labors of Peter and John compelled them to be absent from that city during long periods of time. — The question here arises, whether this James is identical with the apostle James the son of Alpheus, or is a different person, in which case *three* men of the name of James occur in the New Testament, — the apostle James the *elder* or *greater*, the brother of John, — the apostle James the *less* (Mark 15 : 40), the son of Alpheus, — and James the *just*, the Lord's brother, who presided over the congregation in Jerusalem. The answer to this very difficult and complicated question depends more immediately on the decision of another point, namely: Whether the four brethren of Jesus mentioned in Matt. 13 : 55, and Mark 6 : 3 (James, Joses, Simon, and Judas), were literally the brethren of Jesus (children of Mary his mother), or only his brethren in a wider sense of the word, that is, his cousins, the children of his mother's sister, as they seem to be, according to Matt. 27 : 56; Mark 15 : 40, and Jude's Epistle, verse 1, compared with John 19 : 25, and Matt. 10 : 3,—(Alpheus being equivalent to the name Cleopas). This view is, on the other hand, rendered less probable by the circumstance that, according to John 7 : 5, the brethren of Jesus did not yet believe in him at the time when James the son of Alpheus was already one of the twelve disciples. Besides the passages already adduced, it is necessary to consult Gal. 1 : 19; James 1 : 1; and Acts 1 : 13, 14 also, when the attempt is made to answer this question.—In this case, it is scarcely possible that any conclusions can ever be reached which will be perfectly satisfactory. Still, those considerations seem to preponderate

which are advanced in favor of the proposed distinction between the apostle James and that James who presided over the congregation in Jerusalem. If this conclusion is adopted, the latter was one of the Lord's brethren (Matt. 13 : 55), who long refused to believe according to John 7 : 5, but whose sentiments underwent an entire change after the resurrection of Christ. (Acts 1 : 14.) In that case, the most important representative of the Jewish converts to Christianity, like the most important representative of the Pagan converts (Paul), did not belong to the original company of the twelve disciples—both were conducted from unbelief to faith by the grace and the calling of God. — It may be added, that this distinction which is made between the two men who are both called James, is supported by the circumstance that he who presided in Jerusalem never withdrew from that city. Now if he had been an apostle in the proper sense of that term, he would have failed to fulfil the duties of his office, and have acted in opposition to the express command of the Lord; "Go ye, and teach all nations." (Matt. 28 : 19.) If then it could not have been ordered that any one of the twelve disciples should preside permanently over the congregation in Jerusalem, no other person could have been better adapted to occupy that position, than James the Lord's brother; he was specially qualified by the peculiar tendencies of his mind and his whole character, to fulfil the duties of such an important office, and the congregation in Jerusalem was less disposed than any other to undervalue his near relationship to the Lord according to the flesh.

§ 172. *Paul's second Missionary Journey. — Philippi.*

1. Acts 15 : 36, &c. — After some time (in the year 50), Paul proposed to Barnabas that they should undertake a second missionary journey together. They separated, however, before the journey was commenced, as Paul would not consent that Mark, who had abandoned them during the first journey, should accompany them on the second occasion. Barnabas and Mark sailed to Cyprus, and Paul, accompanied by Silas (or Silvanus) and Luke, the author of the Acts of the Apostles, went through Syria to Asia Minor, confirming the churches. On reaching Lystra, he added Timothy to the company. The latter was a young man, distinguished not only by his talents but also by his unfeigned faith; he had been instructed in religion in his childhood already,

by his mother Eunice, and his grand-mother Lois (2 Tim. 1 . 5 3 : 15). It was Paul's intention to confine his labors to Asia Minor, and he accordingly travelled through Phrygia, Galatia, Bithynia and Mysia; but the Spirit of God chose a more extensive field of labor for him. In the night a man of Macedonia stood before him in a vision, who entreated him, saying: "Come over into Macedonia, and help us." Paul perceived a distinct call of the Lord in these words, and, leaving Troas, he immediately sailed for *Europe*.

2. Acts 16 : 12. — When he arrived at Philippi, a city of Macedonia enjoying distinguished privileges, he addressed on the sabbath certain women who were assembled in a place (*proseucha*) where prayer was wont to be made. Among these was a proselyte from the city of Thyatira, named Lydia, a seller of purple. After she and her family had been baptized, her house was made the central point of the congregation which the apostle commenced to form. A certain damsel possessed with a spirit of divination (πνεῦμα Πύθωνος), having continually followed him with demoniac praises, he expelled the spirit, in the name of Jesus Christ. The masters of the damsel, to whom she had hitherto been a source of profit, were filled with anger and seized Paul and Silas. In consequence of the commotion which occurred, the magistrates commanded the latter to be severely beaten as disturbers of the peace, and cast them into the inner prison. In the night, while Paul and Silas were praying and singing praises to God, there was suddenly a great earthquake, all the doors of the prison were opened, and every one's bands were loosed. The keeper of the prison supposed that the prisoners had escaped, and in his despair resolved to kill himself, but was prevented by a loud exclamation of Paul. Then he sprang in, and came trembling, and, falling down before Paul and Silas, he said: "Sirs, what must I do to be saved?" They answered: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Then they gave further instructions to him, and to all that were in his house, and he and all his were straightway baptized. On the next morning Paul secured an honorable release from prison by firmly asserting his rights as a Roman citizen.

§ 173. *Continuation. — Thessalonica. — Berea. — Athens.*

1. Acts 17 : 1, &c. — After leaving Philippi, they went to Thessalonica, in which city Paul preached three sabbath-days in the synagogue. The result was the establishment of a congregation, consisting principally of Greeks. The unbelieving Jews excited a tumult, assaulted Jason, who had received the apostles as his guests, and compelled them to leave the city. Paul and Silas now visited Berea, and preached in the Synagogue. The Jews did not oppose them in the beginning, but received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. A congregation, consisting of both Jews and Greeks, was soon founded. But the Jews of Thessalonica came thither, stirred up the people, and again constrained Paul to withdraw. Silas and Timothy remained a short period, but Paul was conducted by the brethren to Athens.

2. Acts 17 : 16, &c. — In this city, the central point of pagan wisdom and religion, Paul preached daily in the synagogue and in the market. He attracted so much attention that he was conducted to Areopagus (hill of Mars), in order that he might set forth his new doctrine in that place. For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing. He had seen an altar, as he was passing through the city, bearing this inscription: "To the unknown God" (ἀγνώστῳ θεῷ). He commenced his address with an allusion to this circumstance, and then introduced the following points: — That he now declared to them *that* God whom they had sought in vain at that altar, the only and the true God, the Lord of heaven and earth; that He had made of one blood all nations of men, to dwell upon the face of the whole earth, and had already ordained to each the appointed times and the bounds of their habitation; that he had assigned to paganism the task of seeking him, if haply they might feel after him and find him, though he be not far from every one of them; that in him we live and move and have our being, or, as their own poets had said, "for we are also his offspring" (τοῦ γὰρ καὶ γένος ἐσμέν, Cleanthes and Aratus); that God had overlooked the times of

this ignorance, but now commanded all men every where to repent, because he had appointed a day in which he would judge the world in righteousness by Jesus Christ, whom he had raised from the dead ——. Here Paul was interrupted; when he spoke of the resurrection of the dead, some mocked, while others said: "We will hear thee again of this matter." Nevertheless, there were some, including Dionysius, a member of the court of Areopagus, and a matron named Damaris, whose minds were decided, and who embraced the Christian faith.

§ 174. *Continuation. — Corinth. — The Return to Antioch. — (The Epistles to the Thessalonians.)*

1. Acts 18 : 1, &c. — Paul departed in the year 52 from Athens and came to Corinth, a wealthy and flourishing commercial city, in which science was successfully cultivated, but which was also notorious for its licentiousness. He was kindly received by Aquila, who practised the same trade which Paul had learned (§ 167. 1). Aquila and his wife Priscilla, who were Israelites, were born in Pontus, but had recently come from Rome, having been banished from that city with all the other Jews by the emperor Claudius. Here, too, Silas and Timothy rejoined Paul. The latter commenced to preach with great zeal in the synagogue, and his work was successful. Many Greeks believed, as well as many Jews, among whom appeared Crispus, the chief ruler of the synagogue, together with all his house. When the other Jews violently opposed Paul, the latter shook his raiment, and said: "Your blood be upon your own heads: I am clean. From hereforth I will go unto the Gentiles." He afterwards taught in the house of a proselyte named Justus. The congregation continually increased in number, and Paul was strengthened by a cheering vision, in which the Lord assured him of his divine protection, and informed him that He had much people in the city. The Jews at length arose with one accord against Paul and accused him of having perverted the Law: the proconsul Gallio (a brother of Seneca the philosopher), would not, however, listen to their complaints, but drove them from his presence.

Obs.—During Paul's stay of eighteen months in Corinth, he wrote his two *Epistles to the Thessalonians*. He had sent Timothy from Berea to Thessalonica (1 Thess. 3 : 1, &c.), and received from him, on his return, the most joyful tidings respecting the state of the congregation in that city. As the members were, however, exposed in that large commercial city to corruptions of morals, and were also liable to corruptions of doctrine respecting the second coming of the Lord, he wrote the *First Epistle* for the purpose of preserving them from violations of duty and of strengthening them in the faith. Before he left Corinth he again received tidings from them. Certain deceivers had attempted to derive advantage from the somewhat indiscreet expectations of the believers respecting the speedy coming of the Lord. He therefore explained clearly and impressively, in his *Second Epistle*, the doctrine of the coming of the day of the Lord, and revealed the fact that the appearance of Antichrist would precede the coming of the Lord.

Acts 18 : 18, &c.; Gal. 2 : 1–14. — Paul departed from Corinth in the year 54, after having, through the divine blessing, labored in that city with eminent success. Before he went to Asia Minor, he fulfilled a certain Nazaritic vow (§ 52. A) which his grateful heart had impelled him to make. Priscilla and Aquila accompanied him to Ephesus. The Jews of this city received him kindly, and solicited him to tarry with them, but Paul would not consent, as he desired, in consequence of his vow, to reach Jerusalem before the occurrence of the feast of Pentecost; another inducement to proceed was furnished by a special revelation which he had received. (Gal. 2 : 2.) Barnabas and Titus accompanied him to Jerusalem On his arrival, which occurred fourteen years after his conversion (Gal. 2 : 1), he availed himself of the opportunity to satisfy the minds of the apostles Peter, John and James, respecting the position which he assumed and the commission which he had received as the apostle of the Gentiles; for certain false brethren in Jerusalem had grossly misrepresented his course. He fearlessly vindicated his claim to be regarded as an apostle, and it was cordially recognized by James, John and Peter. They gave the right hands of fellowship to him and Barnabas, and arranged that the two latter should preach to the heathen, and they themselves to the Jews. To the single condition which they proposed, namely, that aid

should be obtained for the poor of the mother-church in Jerusalem, Paul cheerfully assented. — He went thence to Antioch. Peter also came to that city, and did not scruple, at the beginning, to eat with the Gentile Christians; but after the arrival from Jerusalem of certain narrow-minded Jewish Christians, through fear of them, he discontinued entirely his intercourse with the former; his example led the other Jewish Christians of Antioch astray, and even Barnabas did not remain steadfast, but was guilty of the same dissimulation. Then Paul stood forth boldly, and openly rebuked Peter on account of his fear of men, and his want of firmness. We are not informed of the manner in which Peter received the rebuke, but it may be confidently assumed that he humbly confessed the error which he had committed, and that he afterwards adopted a different course.

3. Acts 18 : 24, &c. — Aquila and Priscilla had, in the mean time, returned from Ephesus to Corinth, accompanied by a Jew of Alexandria, named Apollos, who believed that Jesus was the Messiah, but knew only the baptism of John; he was, therefore, one of those who had believed before the outpouring of the Spirit on the day of Pentecost, but who were not yet acquainted with the succeeding events. As he combined great eloquence with a very accurate knowledge of the scriptures, and taught with great zeal and earnestness the way of the Lord, as far as he understood it, Aquila and Priscilla associated him with themselves, and communicated to him a more perfect knowledge of Christian truth. He was then qualified to continue at Corinth the work which Paul had commenced, convincing the Jews publicly and with great power, and showing by the scriptures that Jesus was the Christ or Messiah.

§ 175. *Paul's third Missionary Journey. — Ephesus. — (The Epistles — to the Galatians — to Timothy (the First) — to the Corinthians (the First); and — to Titus.)*

1. Acts 19 : 1, &c. — Paul did not continue long in Antioch, on this occasion, but was constrained by the love of Christ to labor in other parts of his vast field. He commenced his third great apostolic journey in the year 54 or 55, accompanied by

Luke, Titus and Timothy. After passing through Galatia and Phrygia, he came to Ephesus. Here he found twelve disciples, who had, like Apollos, received only John's baptism, and who possessed no knowledge respecting the outpouring of the Holy Ghost. When he baptized them in the name of Jesus, and laid his hands upon them, the Holy Ghost came on them. He preached regularly for the space of three months in the synagogue, without being disturbed. At length he encountered the opposition of the Jews, which induced him to retire to the school or hall of a Greek philosopher named Tyrannus, where he preached the Gospel two years longer. In this manner he not only established a large congregation in Ephesus, but, occupying the city as a central point, also exercised a most blessed influence on large portions of Asia Minor. God confirmed his doctrine by working special miracles by his hands, insomuch that diseases were healed and evil spirits driven out, when any of his garments were brought to the afflicted. These surprising results induced seven Jewish exorcists, the sons of a distinguished priest named Sceva, to repeat the names of Jesus and Paul when they attempted to exorcise a possessed person. But the evil spirit, in place of yielding, prevailed against them, and compelled them to flee. Then great fear fell on all, both Jews and Greeks, and many who had practised magic arts abandoned these entirely, and burned their costly magic books.

Obs.—The Ephesian magical books (γράμματα ἀλεξιφάρμακα Ἐφέσια) were held in special esteem, and their pecuniary value was very great. Thus, those that were burnt in the present case, were estimated to be worth 50,000 *drachmæ*, or 10,000 [German] dollars.*

2. Acts 19 : 21, &c. — In the mean time Paul had made preparations to travel to Macedonia and Achaia, and had already sent Timothy before him, when he and the church in Ephesus were suddenly involved in great danger. A silver-smith of the city, named Demetrius, who derived large profits from the busi-

[* "The whole cost thus sacrificed and surrendered amounted to as much as two thousand pounds of English money." Conybeare and Howson: *Life and Epistles of St. Paul*, London, 1854. Vol. II., p. 17 —Tr.]

ness of supplying different parts of Asia Minor with small silver models of the celebrated temple of Diana, had perceived that Paul's success materially diminished the sale of these articles. He called together all who were engaged in the same business, and with their aid, instigated the people to seize Paul, as a blasphemer of their great goddess Diana. All rushed madly through the streets of the city; some of Paul's companions in travel were violently assailed, and all the people cried, about the space of two hours: "Great is Diana of the Ephesians." It was only with great difficulty, and after exercising much discretion that one of the city officers could appease the excited multitude. Paul, who had been withdrawn from the tumult by his friends, immediately departed on his proposed journey to Macedonia.

Obs. — During Paul's residence in Ephesus, which continued nearly three years, he wrote several of the Epistles.—I. *The Epistle to the Galatians.* He had established a number of congregations in Galatia during his second missionary journey, and visited and confirmed them in the faith during the third journey. Soon afterwards, certain Judaizing and false teachers entered these congregations, who questioned the apostolic character of Paul, taught that Justification before God was founded on the observance of the entire ritual law, and really succeeded in persuading several Gentile Christians to receive circumcision. While the apostle abode in Ephesus he received these sad tidings, in consequence of which he wrote this Epistle; he expresses the most tender interest in their welfare as well as the deep sorrow which he felt, and earnestly labors to replace the misguided believers on the true foundation of salvation. He appeals to the cordial approbation of his principles expressed by the apostles in Jerusalem, and shows that while the law was a schoolmaster that brings to Christ, our Justification before God is obtained solely by faith in Christ.—II. *The First Epistle to Timothy* (the first of the "Pastoral Epistles," by which appellation the two epistles, addressed to Timothy, and the epistle to Titus, are known). While Paul resided in Ephesus, he probably made a rapid journey, which did not consume much time and is not mentioned in the Acts of the Apostles, to Macedonia (1 Tim. 1 : 3), Achaia and Crete (Candia), in which island Titus remained by his directions. (Tit. 1 : 5.) Before he left Macedonia he wrote the First Epistle to Timothy, directed to Ephesus, and containing exhortations and instructions relative to the pastoral duties of the latter. After his return to Ephesus, he wrote

—III, *The First Epistle to the Corinthians* (an earlier letter which he had written to them, 1 Cor. 5 : 9, has not been preserved). — The establishment of the congregation in Corinth is noticed in § 174. 1. — Apollos labored as a teacher in the city; certain false and Judaizing teachers now also appeared, who professed to hold Peter's doctrines. Thus three parties were formed in the congregation, each earnestly opposing the others, and named respectively after Paul, Apollos and Peter. The adherents of the first party abused their evangelical liberty and gave offence to their weaker brethren; those of the second, attempted to convert the foolishness of the cross of Christ (1 Cor. 1 : 18–25) into the wisdom of the world, through the introduction of pagan philosophy; those of the third, taught that the observance of the ritual law was necessary to salvation. A fourth party was then formed, the founders of which, in their arrogance and pride, adopted the name of Christ as a party-name; they formed a Gospel of their own, which, as they alleged, constituted the pure doctrine of Christ, but which robbed the fundamental doctrines of Christianity of their weight, and, among other errors, they doubtless denied the doctrine of the resurrection of the body also. Amid these contests, church discipline ceased to be exercised; one of the members even committed incest with impunity, disturbances occurred at the religious assemblies, pride banished love, &c. — The painful tidings of these things reached Paul in Ephesus, and the mission of Timothy to Europe (1 Cor. 4 : 17; 16 : 10), was doubtless connected with them. Paul was, however, impelled by the circumstances to address the congregation in writing also. His epistle bears noble testimony to his eminent wisdom, his knowledge of the human heart, his tenderness of feeling and his uncompromising fidelity to his duty; it censures the party-spirit which the Corinthian Christians had displayed, as well as their spiritual pride; it urges them to excommunicate the incestuous person, rebukes them for instituting legal proceedings before unbelieving judges, and warns them against licentiousness. It, further, presents the Christian view of marriage and kindred topics, as well as of meats offered to idols; it proceeds to examine the abuses which had occurred in the religious assemblies of the Corinthians, introduces the subject of the Lord's Supper, and, while referring to the gifts of the Spirit, exposes the undue importance that had been ascribed to the gift of tongues, and explains that charity or Christian love is more precious than all other gifts. After a lucid and impressive exhibition of the doctrine of the resurrection of the dead, the epistle concludes with directions respecting a collection for the benefit of the poor brethren in Palestine. — Before Paul

departed from Ephesus, it is probable that he also wrote — IV, *the Epistle to Titus*, directed to Crete, in which he furnishes the latter with special instructions respecting the discharge of the duties of his office.

§ 176. *Continuation. — Paul's Labors in Europe, and his Return to Jerusalem. — (The Epistles — to the Corinthians (the Second); and — to the Romans).*

1. Acts 20 : 1, &c. — Paul now visited the congregations in Macedonia, advanced as far as Illyricum (Rom. 15 : 19), abode, afterwards, three months in Greece, specially visiting Corinth, and then travelled through Macedonia to Asia Minor.

Obs. — As Timothy's return with tidings concerning Corinth was delayed, Paul sent Titus to that city (2 Cor. 7 : 13, &c.). The latter rejoined him in Macedonia, and conveyed to him the information for which he had long waited. The account which Titus gave was, in general, very favorable, and induced him to write the *Second Epistle to the Corinthians*. He advises them to restore the offender, who had repented after his excommunication, explains his reasons for writing with severity in his former epistle, and defends himself and his apostolic office against the various malicious accusations of his Judaizing opponents, whose bitterness of feeling had been increased by that epistle. He did not immediately proceed to Corinth, but, while he waited for information respecting the effect which the second epistle produced, travelled to Illyricum. He then passed three months in Corinth, during which time he wrote the *Epistle to the Romans*, which was conveyed to them by Phebe, a deaconess of the congregation in Cenchrea, who was travelling, to Rome (Rom. 16 : 1). The congregation in Rome had been previously established, probably without the personal agency of an apostle, in consequence of the active intercourse maintained between the provinces and the chief city of the empire (Acts 2 : 10; Rom. 16 : 3, 7). It consisted both of Jewish and of Gentile Christians. Paul was induced to write to this congregation, to which he was personally unknown, by their urgent want of thorough apostolical instructions, by the important fact that it was a congregation founded in the capital city itself, and by his apprehensions that disputes would arise there, as elsewhere, between the Jewish and Gentile members. These considerations naturally led the apostle to begin at the foundation and erect with special care the whole structure of Christian knowledge. Thus the Christian

Church has acquired in this epistle, through the provision which the Holy Spirit mercifully made, an unspeakably precious treasure of the deepest and richest religious knowledge, and an eternally immovable foundation of doctrine. Luther says, in his admirable Preface to it: "This Epistle constitutes the most eminent portion of the New Testament; it is the Gospel in its most perfect purity. It well deserves that every Christian should not only commit it word for word to memory, but also daily resort to it as the daily bread of the soul. For it can never be read too often, never become too frequently the subject of our meditations; the more faithfully it is studied, the more precious and delightful it is found to be." The Epistle consists of two parts: the didactic (embracing doctrinal instructions, ch. 1—11) and the parenetic (embracing exhortations founded on the former, ch. 12, 13). The theme of the former, is the great fundamental truth of the Gospel, by which the world is overcome, namely: the Justification of the sinner before God by faith in Jesus Christ. The apostle shows that the Gentiles could not become righteous before God by their natural light, which they had turned into darkness, nor the Jews by the Law, which could only give a painful knowledge of sin. Since the fall of Adam, all men, Jews as well as Gentiles, are under sin, and subject to death, which is the wages of sin. But God, through free grace, provided an eternal redemption, and manifested it in his Son, Christ Jesus, the second Adam. The atoning and justifying power of this redemption is found in the sacrificial death of Christ, and its sanctifying and renewing power in his resurrection; this redemption is appropriated to man in faith, and thereby he becomes righteous without any merit or worthiness of his own, and is made a new creature, a child of God, an heir of eternal life and a joint-heir with Christ. The people of Israel, as a nation, had cast away this salvation, and can ascribe their own rejection, which will undergo a change only at a later period, to none but themselves; the Gentiles accepted it, but are exhorted not to indulge presumptuous feelings on account of the grace of God manifested to them.

2. Acts 20 : 4, &c. — Paul remained seven days in Troas, where several of his companions had waited for him; in that city he restored a young man, named Eutychus, to life, who had fallen, while he was asleep, from the window of an upper chamber in which Paul was delivering a farewell address at night, and had been taken up dead. He next visited several islands of the Archipelago, namely, Lesbos, Chios, and Samos. After reaching

Miletus, he sent for the elders of the church in Ephesus, and addressed them in the most impressive and affecting manner; well aware that bonds and afflictions awaited him in Jerusalem, he kneeled down and prayed with them for the last time, and then took leave of his weeping friends They accompanied him to the ship which waited to convey him and his companions to Cesarea. In this place, a certain prophet from Judea, named Agabus (§ 169. 1), informed him, by the symbolically significant act of binding his own hands and feet with Paul's girdle, that he would, as he had himself informed the Ephesian elders, be imprisoned in Jerusalem. The brethren in vain besought him to abandon his purpose of proceeding to that city. "What mean ye to weep," he said, "and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Then they ceased to importune him, and said: "The will of the Lord be done!"

§ 177. *The Seizure and Confinement of Paul in Jerusalem.*

1. Acts 21 : 15, &c. — It was one of the purposes of Paul's journey to Jerusalem to convey thither the money intended for the poor, which, according to his promise (Gal. 2 : 10), he had collected in the more wealthy congregations in Asia Minor and Greece (Rom. 15 : 25; Acts 20 : 35). Immediately after his arrival in Jerusalem, he gave a detailed account to James and the assembled elders, of all that God had wrought among the Gentiles by his ministry. When they heard it, they glorified the Lord; they did not, however, conceal from him the fact that the zealous Jewish Christians of the city entertained sentiments unfavorable to himself, and advised him to obviate any violent expression of feeling on their part, by associating himself with four poor Jewish Christians who were at that time under a Nazaritic vow (§ 52. A.), and defraying for them the expenses attending their offerings. Paul readily assented to the proposal, as he by no means considered the ritual law to be an empty unmeaning form, and observed it himself as far as the nature of his office, as the apostle of the Gentiles, allowed.

2 Acts 21 : 27, &c. — The seven days of the vow were nearly

ended, when certain Jews of Asia saw him in the temple, and at once excited the people against him, by exclaiming: "Men of Israel, help. This is the man that teacheth all men every where against the people and the law, and this place: and further, brought Greeks also into the temple; and hath polluted this holy place." The populace gathered together, drew Paul out of the temple, and intended to kill him; but he was rescued from their violence by Lysias, the tribune of the Roman cohort, who commanded him to be bound with chains and conducted into the castle. He permitted Paul, however, to stand on the stairs and speak to the multitude assembled before the building. The apostle employed the Hebrew language, and described his Pharisaic education, his own zeal, at a former period, in persecuting the Christians, and the wonderful event which had occurred on the road to Damascus. The people listened in silence until he stated that he had been called to preach to the Gentiles, when, wildly excited, they cried: "Away with such a fellow from the earth! It is not fit that he should live!" The tribune, who had not understood any thing that was said, then commanded Paul to be led away and scourged, for the purpose of compelling him to confess his supposed guilt, but recalled the order in alarm when Paul appealed to his rights as a Roman citizen.

3. Acts 22 : 30, &c. — On the next day the tribune brought his prisoner before the Sanhedrin, in order that the nature of the charges made against him might be accurately ascertained. Paul perceived at once, from the violent collision which occurred between himself and the high-priest Ananias, that no opportunity would there be given to vindicate himself calmly and in detail. He therefore availed himself of the division existing in the Council between the Sadducees and the Pharisees, by openly avowing his belief in the doctrine of the latter respecting the resurrection of the dead, which was established by the resurrection of Christ, and which he had preached in every place. His words made an impression on the Pharisees, who at once espoused his cause. But as a violent discussion now arose among the members of the Council, the tribune commanded his soldiers to reconduct Paul to the castle. In the following night the Lord appeared to him and said: "Be of good cheer, Paul: for as thou

hast testified of me in Jerusalem, so must thou bear witness also at Rome." — Paul afterwards learned from his sister's son that forty Jews had bound themselves under a curse that they would not eat nor drink until they had killed him. He directed the young man to communicate the fact to the tribune, who deemed it expedient to send his prisoner the next night with a strong escort to Cesarea, and place him in the hands of Felix, the Roman procurator.

§ 178. *Paul before Felix, Festus and Agrippa.*

1. Acts 24 : 1, &c.—The high-priest was extremely anxious to obtain possession of the person of Paul. He accordingly went to Cesarea five days afterwards, accompanied by an orator or advocate named Tertullus, and represented to the procurator that the decision of the case properly belonged to the Sanhedrin, within whose jurisdiction all affairs connected with the temple lay. Paul, on the contrary, gave him, in a brief but lucid address, a view of the true state of the question. Felix was convinced of his innocence, but, while he imposed no restrictions on the apostle's intercourse with his acquaintances, he retained him in confinement, with the expectation that Paul would purchase his release with money. That the apostle had made a deep impression upon him is demonstrated by the fact that he often sent for him and conversed with him concerning the subject of faith in Christ; still his corrupt and worldly mind was not subdued. On one occasion when Drusilla (the daughter of Herod Agrippa I.), who had abandoned her former husband in order to marry Felix, was also present, Paul spoke to them with such impressiveness respecting righteouness, temperance [self-control, control of the appetites] and the future judgment, that Felix trembled, and said: "Go thy way for this time: when I have a convenient season, I will call for thee."—Thus two years passed away, at the expiration of which Felix was recalled, and Porcius Festus was appointed his successor.

2. Acts 25 : 1, &c. — As Festus manifested an inclination to comply with the wishes of the Jews, by subjecting Paul to the authority of the Sanhedrin, the apostle was compelled to avail

himself of the rights attached to his Roman citizenship, and to appeal to the emperor. This course defeated at once all the machinations of the Jews. After some days, king Agrippa II. (§ 116. 3) came to Cesarea, accompanied by his sister Berenice, for the purpose of offering his congratulations to the new procurator. Festus related to him the transactions connected with Paul, and, as the king expressed a wish to hear the prisoner himself, on the next day the latter was brought into the audience-chamber, and a formal examination was commenced before a large assembly. Paul described to the king all the inward changes through which he had passed, his Pharisaic education, his zeal in persecuting the Church, the miracle of his conversion, his mode of preaching to the Gentiles the atoning death and the resurrection of the Lord, &c. But Festus exclaimed: "Paul, thou art beside thyself; much learning (thy rabbinic-Jewish learning) doth make thee mad." Paul replied: "I am not mad, most noble Festus, but speak forth the words of truth and soberness." He then turned to the king, to whom he addressed the direct question whether he believed the prophets who had foretold the sufferings and the resurrection of Christ. The king evaded the question by saying ironically: "Almost thou persuadest me to be a Christian." Both he and Festus, however, agreed that Paul had done nothing worthy of death or of bonds, and that he might have been set at liberty, if he had not already formally appealed to the emperor.

§ 179. *Paul's Imprisonment in Rome. — (The Epistles — to the Ephesians; — to the Colossians; — to Philemon; and — to the Philippians.)*

1. Acts 27 : 1, &c. — On the first opportunity Festus sent the apostle and several other prisoners, with a military escort, to Rome; Paul was accompanied by Luke and, perhaps, by others of his companions. They first sailed in a merchant-ship to Lycia in Asia Minor. Thence they commenced a very dangerous voyage to Italy, at a late season of the year, contrary to the most positive warnings of Paul. The dangers in which they were subsequently involved, in consequence of the prevalence of a

violent tempest, led all on board to abandon every hope of saving their lives. Paul alone remained firm. An angel of God appeared to him, and said: "Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee." His encouraging words reassured the minds of those who surrounded him. At length the vessel stranded upon the island of Melita (Malta). All who had been in the vessel escaped with their lives, and were kindly received by the inhabitants. The latter saw a viper bite Paul as he was placing wood on the fire that had been kindled, and thence concluded that he was, doubtless, a murderer, whom vengeance would not suffer to live. But when he shook off the venomous reptile into the fire, and sustained no injury (Mark 16 : 18), they changed their minds, and said that he was a god. The Roman governor of the island, whose name was Publius, lodged them courteously. His father, who was sick at that time, and others also who were diseased, were healed by the prayers of Paul. After remaining three months, he and his companions departed. When they landed at Puteoli, they met with Christian brethren, with whom they abode seven days. Before they reached Rome, they were met on the way by brethren from that city who had heard of their approach.

2. Acts 28 : 16, &c. — When Paul reached Rome, he was delivered to the custody of the captain of the Imperial guard (*Præfectus Prætorio*) about the year 61. The latter allowed him, probably in consequence of a favorable report from the procurator, to dwell in his own hired house; he was guarded by a soldier who did not interfere with his personal movements, nor prevent him from preaching. After some days, he called the chief of the Jews together; they listened to him with indifference, although some of them were converted. His trial was delayed for two years, during which period he preached the gospel with confidence and zeal, without being subjected to any restraint, and maintained an active correspondence with the congregations which he had established.

Obs. — The Epistles to the Ephesians, to the Colossians, to Philemon and to the Philippians, were written at an early period of Paul's imprisonment; in all he represents himself as a prisoner; in the one named last, he expresses the hope of an early release. (2 : 24.) —

The Christians of proconsular Asia, of which Ephesus was the chief city, and particularly those who were connected with the congregation in Colosse, were at that time exposed to serious dangers occasioned by the false doctrine of Judaizing teachers of a peculiar class. These men were decided enemies of the apostolic doctrine of Justification by faith without the works of the law; in its place they designed, in connection with a denial of the true deity of Christ, to substitute a humility that was framed by themselves, and a spirituality of angels (that is, a holiness like that of the angels), a self-righteous asceticism, a spiritual pride founded on their supposed wisdom, and a form of Judaism which was associated with theosophic dreams. These seductive and false doctrines are opposed by the apostle in the Epistles *to the Ephesians*, and *to the Colossians*, which were written nearly at the same time, and between the contents of which a close affinity exists. *In the former*, which was probably an encyclical letter, addressed to all the congregations of Gentile Christians in Asia Minor, and not designed to be strictly polemical, Paul exhibits Christianity as the true divine wisdom that justifies and sanctifies man, unfolds the true view of the Church as the body of Christ, and presents a Christian table of duties, in which marriage appears as an image of the relation subsisting between Christ and the Church; he closes with an exhortation in which he urges his readers to put on their spiritual armour as a protection against the assaults of the power of darkness. *The other epistle* is addressed to the congregation in Colosse, which had been, probably, established by Epaphras, a disciple of Paul (Col. 1 : 7); this teacher conveyed tidings respecting them to the apostle in Rome, where he was himself seized and imprisoned. (Philem. ver. 23.) Paul shows in this Epistle that Christ is the visible image of the invisible God, the Creator of all things, the only Mediator between God and men, the Head of all spiritual creatures in this world and in the invisible world, and the source of all wisdom; he also refers to the false doctrines mentioned above, and expressly warns his readers against them. — The Epistle *to Philemon*, who was a Christian residing in Colosse, intercedes with him, in an exceedingly touching, delicate and tender manner, in favor of a slave, named Onesimus, who had fled, but who had met in Rome with the apostle, had been converted through his instrumentality, and was now sent back to his master These three letters were conveyed by Tychicus, a companion of Paul. — The *Philippians*, to whom Paul directed an *Epistle* also, had been distinguished, since their congregation had been founded, by an unusual attachment to the apostle, to whom they had on former occa-

sions sent pecuniary aid; they had repeated the liberal act when Epaphroditus went to Rome. (2 Cor. 11 : 9; Phil. 4 : 15–18.) The latter fell sick, after reaching that city, and was in danger of death, as great anxiety respecting his case prevailed among the Philippian Christians, the apostle sent him back as soon as he was sufficiently restored, and placed this Epistle in his hands, addressed to the congregation; in it he exhorts the members to remain faithful to Christ, and warns them against the increasing corruption introduced by the false doctrines of Judaizing teachers.

§ 180. *Continuation.*—(*The Epistles—to Timothy (the Second); and — to the Hebrews.*)

The situation of the apostle became more distressing, after the second year of his imprisonment had expired, in consequence, perhaps, of the arrival of his Jewish accusers, or of a change in the emperor's feelings respecting the Christians in general, which may have, in the mean time, occurred. Many, who had hitherto been his friends, withdrew from him, like Demas, &c. (2 Tim. 4 : 10, 14, 16.) When he was heard in his own defence on the first public occasion, in the presence of the emperor Nero (2 Tim. 4 : 16, 17), all men forsook him; the final sentence was not, however, pronounced at that time. He soon afterwards wrote *the Second Epistle to Timothy*, in which he distinctly states his expectation of soon suffering the death of a martyr, and repeatedly urges the latter to visit him speedily in Rome. (4 : 6–9, 21.) It was probably at the beginning of the next year, A. D. 64, that the sentence of death was pronounced, and that he was beheaded. Soon afterwards, the horrible Neronian persecution of the Christians commenced in Rome, during the continuance of which Peter also was put to death.

Obs 1.—The opinion that Paul was released from prison after his confinement in Rome, that he then engaged in a fourth Missionary Journey, proceeding as far as Spain (Rom. 15 : 24), and that, at a later period, he was imprisoned a second time and then finally executed in the year 67, seems to be founded on erroneous views.

Obs. 2.—A great diversity of opinions has always prevailed respecting the name of the author of *the Epistle to the Hebrews*. The Oriental Christians, to whom the epistle had been originally directed

always regarded it unanimously as a production of the apostle Paul, while, on the contrary, those of the West, from which region it had proceeded, doubted the correctness of this opinion. While the extraordinary depth of the thoughts and the lofty views of Judaism occurring in this epistle (which may, however, be termed a hortatory address rather than an epistle), seem to indicate the great apostle of the Gentiles as the author, this composition is obviously distinguished from the other Pauline writings by the beautiful vesture of its pure Greek style, and the finished structure of its periods, which are not interrupted by the bold and rapid transitions of thought occurring in those. It was probably written by a disciple of the apostle Paul —perhaps by Apollos or Barnabas. It is addressed to Jewish Christians in Palestine or Asia Minor, who were exposed to the danger, in consequence of the pomp of the temple service which was still maintained, of apostatizing from Christianity and returning to Judaism. To these the writer shows that the Son of God, the brightness of the divine glory, and the Creator of the world, is eternally exalted above the angels, as well as above the mediator of the old covenant (Moses); he explains that the worship of the Old Testament had merely a typical meaning; and that its fulfilment through Christ, the eternal high-priest, after the manner of Melchisedec (§ 25. 2, Obs.), occurred once only, because it possessed eternal validity.

§ 181. *The later Labors of the other Apostles.—Peter.*

No reliable accounts of the later labors of the other apostles of the Lord are extant; a few detached notices of the three most important disciples, Peter, John and James, are all that have been preserved. — Ancient traditions unanimously relate that Peter suffered martyrdom in Rome during the reign of Nero, by being crucified, as the Lord had announced to him. (John 21 : 18, 19 — A. D. 64.) Of his labors during the interval between the apostolic Council (§ 171) and his death, with the exception of his visit to Antioch (Gal. 2 : 12, &c. § 174. 2), we have no certain information. But as his apostolic efforts extended over the whole of Palestine and Syria at the beginning already, we may confidently assume that his field of labor was continually enlarged. It appears from his first Epistle (5 : 13), that he labored during a certain period in Babylon. After the arrangement was made with Paul, to which there is a reference in Gal. 2 : 9,

Peter probably went to the East, in order that he might not enter Paul's field of labor, and chose Babylon as the central point of his apostolic efforts. But when Paul's imprisonment deprived the congregations of Asia Minor of his services, Peter regarded it as a duty to direct an apostolic Epistle to the latter. According to an ancient and credible account which has been preserved, he also visited Corinth during this period. Thence he proceeded to Rome. But the statement that he founded the Roman congregation, and (during 25 years) was its first Bishop, is merely a fable; he could not possibly have reached Rome before the year 63.

Obs. — *The First Epistle of Peter* was written at Babylon, according to 5 : 13, and transmitted to the Pauline congregations in Asia Minor, after they had been bereft of their spiritual father by his imprisonment in Rome. It is a letter missive, full of that Spirit and that power which he exhibited after the day of Pentecost in Jerusalem. He had a two-fold purpose in preparing it; he designed, on the one hand, to exhort these congregations, amid the persecutions which threatened them, to suffer with patience and firmness, and to strive to grow in holiness; and, on the other, he designed, in view of the efforts of false and Judaizing teachers, to give the congregations an assurance, as an apostle of the Jews himself, of the truth of the doctrine proclaimed by the apostle of the Gentiles; hence frequent allusions to the Pauline Epistles occur.—*The Second Epistle* is directed to the same congregations, and was occasioned by the increased influence which these false teachers had acquired. It is a peculiarity of this Epistle that it teaches the doctrine of the changes which the heavens and the earth will undergo through fire at the coming of the day of the Lord.

§ 182. *Continuation. — John.*

After the congregations of Asia Minor had lost their founder and guide, John established himself in Ephesus. Soon after his arrival, however, and probably in the reign of Domitian (or, according to others, during the Neronian persecution in which Paul and Peter were put to death) he was banished to Patmos, one of the islands of the Greek Archipelago, where he received the Revelation which he soon afterwards committed to writing (Rev

1 : 9). After his liberation, he returned to Ephesus, where he continued (about thirty years) to labor with paternal zeal for the welfare of the congregations of Asia Minor, until he died in the reign of the emperor Trajan. To the circumstance that he composed his Gospel and Epistles at a late period of life, the comparatively purer Greek style which he employs in these writings, may be ascribed. Several touching illustrations, belonging to this period, of his pastoral fidelity and zeal, have been recorded. He had entrusted a certain young man to the care of a bishop; the youth was afterwards led astray by evil companions, and he finally became the terror of the whole region after having been chosen by a band of robbers as their captain. The aged apostle resolved to rescue him from destruction, went alone to the wild haunts of the robber, and persevered until he had restored him. In his extreme old age, when he no longer retained sufficient strength to preach, he directed himself to be carried to the religious assemblies of the believers, and simply said, with a feeble voice: "Little children, love one another!" He also consistently exhibited in his conduct the earnestness and fidelity to truth which appear in his Epistles. He encountered the dangerous false teacher Cerinthus, on one occasion, at a bath; he instantly withdrew, unwilling to hold even such external fellowship with him (1 Cor. 5 : 11).

Obs. — *The Revelation of John* (*the Apocalypse*) constitutes the great stream of Prophecy, which is formed by the meeting of the various prophetic streams of the Old Testament, and which ultimately disembogues into the ocean of eternity. An ardent desire for the coming of the Lord, when all things will be perfected, is the key-note of the book. It sketches in lofty terms the development of the kingdom of God until its final and most glorious consummation in eternal life occurs, and employs a sacred and symbolical imagery, which, without impairing its edifying power in the Christian Church, retains many obscurities that nothing but the actual fulfilment can remove. (For the Gospel of John, which probably belongs to a somewhat earlier date than his Epistles, see § 184.) — *The First Epistle of John*, may have been a pastoral letter addressed to his congregations in Asia Minor; it opposes false teachers similar to those to whom Paul refers in his epistle to the Colossians and in the

Pastoral Epistles. This production of John combines, in an extraordinary manner, a gentleness, a tenderness, and a depth of love that cannot be exceeded, with the utmost decision and earnestness, and an unbending severity of judgment. A perfect and entire communion with God in Christ, which finds obedience to be easy, and the commission of sin impossible, is the standard which he applies to the Christian life. — The Second Epistle is addressed to a matron named Cyria [translated "lady"], to whom the apostle expresses the joy which the holy walk of her sons gave him, and speaks of an intended visit to her. — *The Third Epistle*, to an eminent Christian, named Gaius, is probably a letter of recommendation given to certain travelling brethren.

§ 183. *Continuation. — James and Jude.*

James the Just, the brother of the Lord (§ 171. Obs.), who occupied a very prominent position at the apostolic Council, and presided over the congregation in Jerusalem (and whom Paul, Gal. 2 : 9, designates as a pillar of the Church, like Peter and John), is the author of the Epistle which bears his name. He is the true representative of the Judaico-Christian tendency of the church seen in its evangelical purity. By his conscientiousness in the discharge of the duties of his office, as well as by his strict observance of the ritual law, he acquired the surname of *the Just*, and hence possessed the esteem of the Jews who revered the Law. But both his Epistle and his conduct testify alike to the essential unity of spirit in his own and in the Pauline tendency, although its external expression might assume in each case a different form. He had plainly perceived that his duty required him to devote himself to the work of extending and strengthening the Church among the people of the covenant, and he had accordingly chosen the ancient holy city as the permanent central point of his efforts. He, too, suffered martyrdom, and his own people inflicted it. The fanatical Jews, whose passions had been excited on the occasion of Paul's last visit to Jerusalem, demanded that he should stand on the pinnacle of the temple at the Passover and curse Christ; instead of complying, he confessed his faith with boldness and energy, in consequence of

which he was thrown down and stoned. — The writer of the Epistle of Jude designates himself as a brother of James (the Just). (See Matt. 13 : 55; Mark 6 : 3.) It is uncertain whether he is the same who is called Judas the brother of James in Luke 6 : 16. Nothing is known respecting his apostolic labors.

Obs. — The *Epistle of James*, directed to Christian converts of the twelve tribes both within, and also without the bounds of Palestine, was written in consequence of various afflictions and temptations to which the Jewish Christians were exposed. That dead faith against which he warns with such energy, was the vain and false opinion, which was deeply rooted in the Judaism of the times, and which even converted Jews found it difficult to abandon, that the mere descent from Abraham secured for the Jews a superiority above the Gentiles, and that in view of the fact that the Jews confessed the God of Abraham, they could not fail to obtain salvation and justification before God. With this dead faith, which was destitute of the fruits of true sanctification, James contrasts the example of Abraham, in whose life the living fruits of faith appeared in such abundance, and whose works were precisely the seal of his justifying faith. When Paul says that man is justified by faith, without the works of the law, and James says that man is justified by works, and not by faith only (2 : 24), they by no means contradict each other. The connection in which their words occur shows, that the former commends *that* living faith, the evidences of which are furnished by the sanctification which succeeds it, while the latter commends the sanctification that proceeds from faith as the essential condition of salvation. And, further, Paul simply condemns that confidence which rests on the dead works of a deluded and carnal self-righteousness, while James condemns that idle confidence which rests on a dead external confession of the true God; he maintains that it has no power, and that it is a hinderance to salvation. The short *Epistle of Jude* warns with great power against certain apostate, blaspheming and lascivious deceivers, whose sentence, as he shows, has been already typically pronounced in the punitive judgments of the Old Testament. It presents many points of resemblance to the second Epistle of Peter, in its form and in its contents. It has not been satisfactorily shown to which of the two priority belongs, although the most weighty considerations which are advanced preponderate in favor of Peter's epistle.

§ 184. *The Four Gospels, and the Acts of the Apostles*

Those who had personally seen the works of Christ, and heard his discourses, were gradually removed from the Church by death; while these witnesses were disappearing, Christianity was constantly extending its borders. The want of writings was soon deeply felt, in which those accounts of the life of Christ which possessed apostolic authority might be accurately preserved, and be secured from corruptions. This was the origin of the Gospel of Matthew, who was himself an apostle and an eye-witness, of the Gospels of Mark and Luke, who wrote by the apostolic authority of Peter and Paul, and of the Acts of the Apostles, written by Luke as a continuation of the Gospels. Long after these three Gospels were written and circulated, John, the beloved disciple of the Lord, was impelled to add a fourth. In this Gospel he bequeathed a most precious legacy to the Church, by enshrining in it that image of the Redeemer, which was indelibly portrayed in the depths of his loving soul, and maintained in all its life and power by the quickening influence of the Holy Ghost. (John 14 : 26.)—These four Gospels (The Gospel according to Matthew, — Mark, &c.), each of which adopts a peculiar mode of treatment, and selects different aspects in presenting the same exalted subject, form together only *one* Gospel. Therein the Church now finds an image of the Redeemer as faithfully described, and exhibited in as many varied positions, as the comprehension of man can grasp — it constitutes the ground of our faith (1 Tim. 3 : 15, 16), the fountain whence our love proceeds (1 John 4 : 19), the example proposed for our imitation. (1 Pet. 2 : 21.) — The narrative, on the other hand, entitled, The Acts of the Apostles, exhibits to us the operations of the Spirit of Christ, who guides into all truth; it furnishes, in the labors of the apostles, a model of pure evangelical preaching and pastoral fidelity, and affords, in the various circumstances of the primitive congregations, both examples that claim imitation, and also impressive warnings.

Obs. — The general coincidence of form and contents in the first three Gospels is remarkable. Their general structure is the same

they usually record the same discourses and actions of the Lord in language which is very frequently word for word the same, and they have therefore not unaptly been termed the *Synoptic Gospels*. Nevertheless, each is also distinguished by a purpose and character peculiarly its own, by various additions and omissions of a greater or less extent, by a different mode of exhibiting and arranging the details, and even by occasional statements which seem at first to contradict those of the others. But all these striking peculiarities are explained in the most easy and simple manner, when due attention is given to the circumstances of the apostolic age. The facts belonging to the evangelical history were promulgated for many years only in an *oral* manner; during this period, in which they were accordingly uttered by the mouth alone, a certain agreement or conformity was undesignedly established in the statement and exhibition of particular facts. The Evangelists naturally adopted this established form of the oral communications, when they committed the accounts to writing, and enriched the latter with additions derived from their own knowledge or investigations, and also adapted them to the peculiar object which they had in view or the wants which they designed to supply. The Evangelist John alone is an exception, since it was his special purpose to complete the former Gospels by additions derived from his own recollections, and finish the image of the Redeemer's Person and labors, by exhibiting the latter in still another and an essential point of view. — The apostle *Matthew*, of whose apostolic labors we possess no reliable accounts, was the first who wrote; it is evidently the object of his Gospel to supply the wants of Jewish Christians. He describes the life of the Redeemer in its Messianic dignity and lowliness, and shows that the Law and the promises were fulfilled in him and through him. — *Mark* (whose Jewish name was John), a nephew of Barnabas, wrote his Gospel by the apostle Peter's authority. (1 Pet. 5 : 13.) When Barnabas separated from Paul (§ 172. 1), he accompanied the former on his missionary journey, but afterwards appears as a faithful assistant of Paul (Col. 4 : 10; Philem. ver. 24; 2 Tim. 4 : 11), and a companion of Peter. (1 Pet. 5 : 13.) The peculiarity of his Gospel, which, according to credible accounts, he wrote at Rome for Gentile Christians, consists not merely in the omission of extended discourses, but also in his graphic descriptions of facts with which many subordinate but characteristic incidents are interwoven; hence he furnishes a succinct but an attractive and animated sketch of the *actions* of Jesus. — *Luke*, a physician according to Col. 4 : 14, the faithful companion and assistant of the apostle Paul, probably wrote

his Gospel and the Acts of the Apostles during the two years of his residence in Rome, when Paul was imprisoned. (Acts 28 : 30.) Both of these compositions are dedicated to an eminent Roman, named Theophilus. (Luke 1 : 3; Acts 1 : 1.) He wrote his Gospel by the authority of Paul, and the Pauline tendency was evidently his guide in the selection of the discourses and actions of Jesus which he records. He is accordingly inclined to give special prominence to those portions of the evangelical history that pre-eminently illustrate the free grace of God which precedes the sinner's approach, excludes all human merit and calls and invites all alike to be saved. It is his purpose to present Jesus as the Saviour of sinners. — The fourth Gospel specially designs to describe the theanthropic personality of the Redeemer, the image of which was so distinctly beheld by *John*, and so deeply impressed on his soul. Hence he commences with the ante-mundane existence of Christ, who is the eternal, essential and personal Word of God (λόγος); and he records with special pleasure, both those discourses of his divine Master in which he himself bears witness of his Person and mission, and also those actions in which his glory is pre-eminently revealed, "the glory as of the only begotten of the Father, full of grace and truth." (John 1 : 14. See John 20 : 31.)

CHAPTER III.

THE APPROPRIATION OF SALVATION IN THE CHURCH.

§ 185. *The Design and Character of this Period.*

1. Not only is the redemption of man now finished, but all the conditions also are set forth on which its appropriation depends. The atoning death of Christ offered satisfaction to eternal justice, and life and immortality were brought to light through his resurrection; the Sacraments are instituted, the Holy Ghost, who guides into all truth, is poured out, the Church is established, and the Word of God recorded. It yet remains that this great salvation should be preached to *all* the nations of the world, and to *all* the individuals who compose them, and that they all, or as many as do not obstinately exclude themselves, should receive the remission of their sins and eternal life through a personal appropriation of this salvation. Salvation is appointed

like leaven (Matt. 13 : 33), to penetrate and imbue the entire mass of the human race, and sanctify and renew all the conditions and movements, and all the circumstances and relations of human life, whether they are the most elevated or the most lowly. Such is the design of the present period.

2. The foundation of this work was unquestionably laid, and a commencement was made already, in the apostolic age. In so far succeeding times resembled, in the task assigned to them, and in their character, those of the apostles, and both constitute a single current flowing onward in the same channel. Still, they are distinct and separate from each other, although their general task is the same. For, in the former case, namely, that of the apostolic age, the foundation and the vehicle of development consisted of the extraordinary gifts of grace bestowed by the Holy Spirit, especially, the immediate illumination from which the preaching of the apostles proceeded, and the gift to do signs and wonders, by which the efforts of the apostles were most effectually sustained and promoted. These gifts were necessary at that time. The word of God could not have been set forth except through an immediate illumination, and the preaching of the apostles could not have been adequately confirmed except by signs and wonders; as the result of all, a deep and immovable foundation was laid for the Church of God.

3. But the Holy Spirit operates in general, since the death of the apostles, exclusively through the ordinary Means of Grace, that is, the Word of God and the two Sacraments; and, indeed, the Church, firmly and immovably established on the rock of salvation, no longer needs those extraordinary gifts. The Church no longer finds it requisite that the preaching of the Word should be confirmed by external signs and wonders, for it is itself, in conjunction with that transformation of the world to which it has given rise, a miracle greater than all that were wrought by the apostles. It no longer needs an immediate illumination and infusion of strength, since it possesses an inexhaustible source of light and power in the Means of Grace. Miracles still occur as frequently as in the apostolic age, but they are transferred from the lower region of nature to the higher region of the inner life of the spirit, where their most appropriate and suitable sphere is

found. The silent and hidden wonders of the sinner's illumination, justification and sanctification (§ 193), — the wonderful leading and drawing of the Spirit — the gradual but sure progress of the transformation and renewal of the world — the hearing of prayer (§ 187), and similar processes, are regarded by the eye of faith as greater miracles than the healing of the sick and the raising of the dead. Christianity is appointed to conquer by its own inward divine power; the world must be overcome by faith (1 John 5 : 4), and no one is now led to receive that great salvation by the controlling power of miracles, since all the means on which its appropriation depends have *now* been furnished.

§ 186. *The Means of Grace. — (The Word of God.)*

The fulfilment of the design of the present period is therefore inseparably connected with the operations of the Holy Spirit through the Means of Grace (the Word and the Sacraments), the administration of which is entrusted to the Church. The Word of God is the immutable foundation on which the preaching and the knowledge of salvation altogether depend. By the power of the Holy Spirit which operates in it, the sinner is called to repentance and brought to faith, justification is proclaimed to those who repent and seek salvation, and justified believers are conducted in the way of sanctification (§§ 192, 193). The same Spirit, by whom the Word of God was begotten in the spirit of the apostles and prophets (2 Pet. 1 : 21; 2 Tim. 3 : 16; Matt. 10 : 20; John 16 : 13; 1 Cor. 2 : 10–13), bears witness of it also in the spirit of every candid reader or hearer, so that it may accomplish the purpose for which it was sent (Isai. 55 : 10, 11; Heb. 4 : 12; Jer. 23 : 29; 2 Tim. 3 : 15–17; John 5 : 39). It is, accordingly, an inexhaustible source of comfort and peace, of encouragement and admonition, a guide to salvation, a rule of life adapted to all circumstances and conditions, to all ages of the world, and to every period of each individual's life. It is so deep that the most richly endowed mind cannot fathom it, and yet so plain and intelligible that those who are the poorest in spirit, can study and comprehend it — it is a "stream in which the elephant may swim, while the lamb may wade." It is the

allotted task of each century to discover new treasures of divine wisdom and knowledge in its depths, and deliver these to the Church; it is the office of the latter to employ them in developing the Christian life of its members, and advancing the interests of the kingdom of God.

Obs. 1. — The Word of God in the Old Testament was not only a means of grace for the congregation of the old covenant (Josh. 1 : 8; Isai. 55 : 10, 11), but remains the same for Christendom; as such, it is, by the directions of Christ (John 5 : 39) and the apostles (2 Tim. 3 : 15–17; 2 Pet. 1 : 19), to be diligently and conscientiously employed. The circumstance, it is true, ought not to be overlooked, that the revelation of the Old Testament, although it is in itself as fully divine truth as that of the New Testament, nevertheless, belongs, on account of its educational and progressive character, to a lower stage of divine revelation, and is, accordingly, to be read and applied in the fulness of the light of the New Testament. But, on the other hand, in many other aspects of religious life, and specially, in the dangers, trials and sorrows of man, the Old Testament affords even more abundant materials adapted to edify than the New Testament, and the remarks of Luther on the Psalms (§ 84. 2), apply, to a certain extent, to the other books of the Old Testament also. It conducts us to the school in which men are divinely educated for salvation; and, as the human heart is, in all ages, equally fickle, and divine grace is always alike steadfast and true, the Old Testament places in the light of divine revelation for our advantage varied types of joys and sorrows, of struggles and temptations, and of victory and defeat, occurring in our own experience.

Obs. 2. — The Canon of the New Testament (§ 111. Obs.), as it is now recognized, was settled, and received the sanction of the Church at the Council of Hippo Regius (Africa), A. D. 393.* It comprises, 1, Records referring to the original establishment of the new covenant — the four Gospels of Matthew, Mark, Luke and John; 2, A record of the history of the new covenant — the Acts of the Apostles; 3, Records referring to the doctrine and religious life of the new covenant — the Epistles of the apostle Paul to the Romans, Corinthians (I, II), Galatians, Ephesians, Philippians, Colossians, Thessalonians (I, II), the pastoral Epistles to Timothy (I, II), and Titus, the Epistle to Philemon, the Epistle to the Hebrews, the general (circular) Epistles of James, Peter (I, II), John (I, II, III) and Jude;

[* See the author's Church History — Handb. d. a. Kirchengesch. § 131 and § 255, 3d ed. Mitau, 1853. — Tr.]

4, A record of Prophecy in the new covenant — the Revelation of John. The arrangement in the German Bible of the Epistles of Peter, John, James, Jude and the Epistle to the Hebrews, varies somewhat from the above.

Obs. 3. — The Holy Scriptures unquestionably are, and always must remain, the only source and rule of all Christian knowledge; we would, however, be governed by narrow-minded and false views, if we should regard any further development and expansion of scriptural doctrine as objectionable, or pronounce all that is not taught in the Scriptures in direct words, to be unchristian and unscriptural. The words of the Scriptures are spirit and life (John 6 : 63); they are living seeds of knowledge, suited and designed to bear fruit more and more abundantly and gloriously, under the superintendence of the same Spirit by whom they were sown. The Church, to the care of which the seed is entrusted, is also animated and directed by the Spirit. All that is set forth in the process of ecclesiastical development, and that, in place of being contrary to the Scriptures, can rather be demonstrated to be an organic unfolding of scriptural doctrine, is therefore, necessarily, also to be regarded as the teaching of the Spirit. But, on the other hand, all that is set forth in the later development of church-life and church-doctrine, and that contradicts the doctrine of the Scriptures, is not the work of the Spirit, but is the ungodly work of man, consists of traditions of men, and ought, therefore, to be at once rejected (Matt. 15 : 9). "Prove all things; hold fast that which is good" (1 Thess. 5 : 21).

§ 187. *Continuation. — (Prayer.)*

God addresses us in his Word, reveals his will and counsel of salvation, and invites us to draw nigh with a submissive spirit; to that Word of God in the Holy Scriptures, the word of man, addressed to God in Prayer, corresponds; prayer expresses man's readiness and ardent desire to receive divine grace. Prayer is, consequently, the answer which man gives, while he is drawing nigh to God who has drawn nigh to him — it is the union of the human will with the divine. It is, however, Christian Prayer alone, or Prayer offered in the name of Jesus and by the power of the Holy Ghost, that can claim the appellation and the full blessing of a means of grace. To pray in the name of Jesus is — not to pray in our own name, in dependence on our strength and our merit (Dan. 9 : 18), but — to pray in dependence on the

redemption finished by him, to pray by his command, and as members of his body, so that our prayer appears as the prayer of Christ and possesses its power. Such a prayer cannot be offered except by the power of the Holy Ghost, who teaches and helps us to pray in this manner (Rom. 8 : 15, 26). Now when Prayer is founded on the merit of the Son, and sustained by the power of the Holy Ghost, it cannot fail to be heard by the Father (John 14 : 13, 14; 16 : 23), for such a prayer is precisely that which every prayer should be — a perfect union of the human will with the divine. It can, therefore, occasion no surprise, that the Holy Scriptures unconditionally promise that Christian prayer shall be heard, and assign to *that* faith of which it is the expression, a miraculous power derived from divine omnipotence (Mark 11 : 23, 24; Matt. 17 : 20 ; 21 : 21; Mark 9 : 23).

Obs. 1. — The objection is unreasonable and absurd, that if God should answer us, and in consequence of our prayers adopt a course different from that which he would have otherwise chosen, he changes his counsel and ceases to be immutable. For our prayers, which God eternally foreknew, were already considered in his counsel, and it is on that account that prayer is often heard before it is pronounced (as in Dan. 9 : 23; Isai. 65 : 24).

Obs. 2. — It is not less unreasonable to object that Prayer is superfluous, since God already knows our wants before we ask him, (Matt. 6 : 8.) For we do not pray in order that God may thus be made acquainted with the desires of our hearts; prayer is, more properly, the necessary and natural expression and action of our spiritual life.

Obs. 3. — The unconditional promise is given to true and genuine prayer, that it shall be heard; if an answer is *not* given, the prayer either was not genuine (that is, made without faith, James 1 : 6, 7; 4 : 3), or else, it *only seems* to be unanswered. For God often delays, in the inscrutable wisdom of his Providence, and does not grant an answer visibly, either for the purpose of trying our faith, or for reasons which we personally or the circumstances around us may have furnished; and often, too, he really and immediately hears our prayers, when, in consequence of our short-sightedness or the low degree of our spiritual life, we do not see and perceive it, — he heard us, but not as we had expected or desired.

§ 188. *Continuation.* — (*The Sacraments in general.*)

The Sacraments were instituted by Christ for the purpose of enabling us through them to enter into the most intimate and essential communion of life with him, and of preserving and establishing us therein. Two conditions belong not only to natural life, but also to the new life in Christ — birth and sustenance. There are, consequently, not more than two Sacraments: — 1. Baptism, the medium of the birth of the new life, and, 2, the Lord's Supper, the medium by which it is nourished and its growth is maintained; it hence appears, at the same time, that the former is to be administered, in the case of the same individual, once only, and that the latter is of necessity to be repeatedly administered. The peculiarity of the Sacraments (as contradistinguished from symbols), consists in the circumstance that, in them, the gift of grace, which is invisible and supersensual, is enveloped in elements that are visible and obvious to the senses, and is received, by means of these elements, through the external senses, in order that we may be assured even by these, of such reception

Obs. 1. — There is an essential difference between a symbol and a Sacrament. The former is merely an image and sign, addressed to the senses, of a supersensual conception; its purpose is, to remind us of the remote and invisible object which it represents, by means of a present and visible sign. There is no essential union between it and a Sacrament. That which is sensible, or perceived by the senses in the Sacrament is, it is true, also an image and sign of that which is supersensual, but the sensible and the supersensual are not apart from each other or separated, but are connected and united in the most intimate manner, insomuch that he who receives the sensible sign, at the same time receives the supersensual gift in, with, and under it. The symbol thus becomes a Sacrament, as soon as that which it designates, is added to, and united with, it.

Obs. 2. — The external sign becomes a Sacrament when it is associated with the omnipotent Word (of the institution and promise) of Christ—which occurs at the Consecration. It is not the minister at the altar who converts the element into a Sacrament; but the Word of Christ, which he pronounces in the name and by the authority of Christ, unites the present heavenly gift of grace with the present earthly element; hence the minister's faith and devoutness cannot add aught to the blessing and the operation of the Sacrament, neither can his unbelief or unworthiness diminish aught.

Obs. 3. — It is not the reception of the heavenly gift of grace but the blessing connected with it, that depends on our faith. It operates unto the salvation of him who receives and employs it in faith, but unto the condemnation of the unbelieving and scornful.

§ 189. *Continuation.* — (*Baptism.*)

Baptism is "the washing of regeneration and renewing of the Holy Ghost" (Tit. 3 : 5), connected in this present life with the water of Baptism. (John 3 : 5.) We are received by it into the fellowship both of the death and of the life of Christ (Rom. 6 : 3, 4), adopted as the children of God, and made the heirs of eternal life. (Rom. 8 : 17.) In the old man, who is flesh, born of the flesh, the new man is born, spirit of the Spirit, of the water of Baptism, by virtue of the Word and promise of God. (John 3 : 6.) Every baptized person is thus born again, and has a two-fold being in himself — the image of Adam, or, the old man, in so far as he was begotten and born of father and mother, — and the image of Christ, or the new man, in so far as he is born again of water and of the Spirit. But both natures, the old and the new, constitute one person only, and the point of union or the central point is the individual's self-consciousness, his personal self. It is the appointed task of this present life of probation and education, to conduct the new creature in us that is born of God by Baptism, to the maturity of a perfect man in Christ (Eph. 4 : 13), in order that it may govern and penetrate the old man, sanctifying and purifying the latter more and more, until the old man is changed and lost in the new creature. (Eph. 4 : 22; Col. 3 : 9.) Further, to be baptized, that is, to be born again, is not all that is necessary to salvation, for when the growth and the improvement of the creature that is born, are not maintained by a sustenance, a superintendence and an education adapted to it, the result is, that it pines away and ultimately dies.

Obs. 1. — The selection of *water*, as the visible element of the Sacrament of Baptism, is not an unimportant or accidental circumstance. Water is, on the contrary, better adapted to be the vehicle of baptismal grace than any other earthly element, because the natural effect of its application corresponds to the supernatural effect

of baptismal grace, and is an image of it. When water is employed in Baptism, it is no longer regarded as merely a purifying element, but also, and indeed, pre-eminently, as one that begets, fecundates, vivifies and regenerates. When water was employed by the ancients in their religious rites, it was beheld less in the former than in this latter aspect, which is as plainly sanctioned by the Scriptures as it is by nature itself. (2 Pet. 3 : 5; Gen. 1 : 2, 20—2 : 5; Job 14 : 9.)

Obs. 2.—The Lord says: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned" (Mark 16 : 16), whether he is baptized or whether he is not baptized. The wise and wholesome appointment of God has connected with Baptism the privilege of sharing in the blessings of salvation that flow from Christ's life, sufferings, death, resurrection and exaltation at the right hand of God; these blessings can be obtained by no other means, and in no other way, save by Baptism. We cannot, therefore, be saved *without Baptism;* but, on the other hand, Baptism *without Faith* not only confers no benefit, but also aggravates the individual's natural guilt. Now that Faith which is indispensable, in addition to Baptism, is of a two-fold nature:—it is *prevenient* and also *consequential*, that is, it *precedes* Baptism, or, it is the condition essential to the right reception of that Sacrament; it also *follows* Baptism, or, it is the effect produced by this right reception. The conditions on the fulfilment of which any advantages resulting from Baptism depend are — not a thorough understanding, but a simple knowledge, of the way of salvation,—not *that* mature faith of which the evidence is afforded in a Christian life, but only an assent to the divine appointments, and a wish and ardent desire to obtain divine blessings. The latter frame of mind may be produced in the natural man, even before the blessings of salvation are really communicated, and must necessarily exist, before these blessings can be fully and profitably received; the former, or the Christian character, can be acquired afterwards only, as the effect produced by the right reception and the right application of the blessings of salvation (in the individual's illumination, justification and sanctification, §§ 192, 193). Prevenient Faith (that which precedes) is the rich soil in which Baptism is deposited as the seed — consequential Faith (that which follows) is *Saving Faith*, and is the fruit produced by that seed.

Obs. 3.—The Christian Church introduced Infant Baptism with entire unanimity by virtue of the Spirit by which it is guided into all truth; it has maintained the necessity of such Baptism with firmness and success in opposition to sectarians and separatists, and never can consent to abandon it. The arguments that have been

advanced against the Baptism of infants proceed from erroneous views or a want of understanding. The assertion that the baptismal formula in Matt. 28 : 19 (for the correct translation of which see § 159. 2) is unfavorable to it, can be dictated by ignorance alone. The proof has never yet been furnished that the Apostles did *not* baptize infants; but even if it could be furnished, no argument could be thence derived against the present practice of the Church. For the Church is called, under the superintendence of the Spirit by whom it is guided into all truth, to cultivate and foster the apostolic doctrines and usages, and conduct them to the highest and most complete development which they are capable of receiving.—The objections derived from the nature itself of Baptism seem to be more important. It has been said that the child cannot be baptized, as it cannot yet possess either knowledge or faith, and, in addition, as its own consent has not yet been obtained. Now, it is unquestionably true, that salvation itself, and consequently, Baptism also, cannot be received through compulsion. But when Baptism is administered to the child, compulsion or violence is as little employed, as it is when human knowledge and learning are communicated; for these are often imparted not only without, but also in opposition to, the wish and consent of the child. The decision made by the parents is at once assumed to be the decision made by a minor; and, in the same manner, their Faith also, in a certain sense (in so far, at least, as faith is the condition on which Baptism depends, namely, assent, wish, desire, according to Obs. 2, above), is assumed to be the Faith of the child, previous to the age in which it may act with self-consciousness, as an independent individual. The bodily life of the child, previous to its birth, is identified with the mother's bodily life, and does not acquire an independent form, until the birth has occurred; thus, too, the mental life of the child, even after its birth, is identified with the mental life of the parents, until the life of its own mind attains maturity and independence, and becomes clearly and distinctly self-conscious.—It is undoubtedly necessary that the adult who receives Baptism, should properly understand, or, rather, be acquainted with, the offered salvation, but it is necessary for the following reason only—that he may possess or acquire a wish and desire for the divine blessings, and assent to the mode in which they are conferred. But when the want of an expression of the child's own will is supplied by the distinct expression of the will and consent of the parents, as it occurs in the case of Infant Baptism, these claims are naturally not presented to the child, but are transferred to the parents. When the parents do not satisfy these

claims, either through unbelief or ignorance, the next reference is to the Sponsors of the baptized child, and both are supported by the whole Church, which, like a spiritual mother, fulfils the duties, and exercises the rights of a parent.

Obs. 4.—That awakening which occurs when life is restored after sickness, a swoon or apparent death, cannot be mistaken for the bodily birth with which the operations of life commence; as little ought regeneration to be confounded with a spiritual awakening. When that communion with the Lord which was established through Baptism is not maintained and continually renewed by means of appropriate spiritual care and sustenance, a spiritual state ensues which corresponds to bodily sleep, a swoon or apparent bodily death, and which, if it is not seasonably corrected, terminates in actual or eternal death. The recovery of an individual from such a death-like sleep through the illumination and calling of the Holy Ghost, is termed his awakening.

§ 190. *Continuation.* — (*The Lord's Supper.*)

The baptized individual now receives in the Lord's Supper (§ 150. 3), that sustenance which the new man in him needs. Like the mother who imparts to the infant reposing on her bosom the nourishment derived from her own flesh and blood, the Redeemer's eternal love, which is deeper than a mother's love (Isai. 49 : 15), sustains believers as "new-born babes" (1 Pet. 2 : 2), born of the Spirit of Christ, with his own flesh and blood, in order that they all may come "unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4 : 13.) Even as Christ took part of *our* flesh and blood (which sin and death had corrupted, Heb. 2 : 14; Rom. 8 : 3), in order that he might be made like unto us in all things (Heb. 2 : 17), so, too, it is necessary that we should be made like unto him in all things, by receiving and taking part of *his* flesh and blood, given and broken for us at his death, glorified at his resurrection, and, at his ascension, raised to the full participation of his eternal glory, and, consequently, of the omnipresence of his divine nature also. (§ 160. 2.) And, in order that we may be enabled to receive this supersensual food into our own nature, which is, in the present life, endowed with the bodily senses, and that we may be assured by our senses of such reception, he has enveloped that

food in Bread and Wine, which are the representatives and most expressive signs of all nutritive power.

Obs. — Four different views of the relation existing between the body and the blood of Christ, on the one hand, and the bread and wine, on the other, in the Lord's Supper, have acquired prominence. The Roman Catholic church teaches that the bread and wine are changed by the consecration into the body and blood of Christ, so that after that act, the body and blood alone remain. (Transubstantiation.) To this view, the one which Zwingli maintained, was diametrically opposed; he taught that the bread and wine were merely symbols and signs of Christ's body and blood, that the former are and continue to be bread and wine alone, that they merely represent and remind us of Christ's body and blood, and that the design and the blessing of the Sacrament consist in the remembrance of Christ, which is rendered more vivid by such a solemn and significant act, and which also gives new vitality to faith. But the words in 1 Cor. 10 : 16; "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ," at once show, that both the Roman Catholic and the Zwinglian views are unscriptural, for if there is a communion between the bread and body, and between the wine and blood, both must necessarily be present, and be united with each other. And, in particular, the words of the institution: This *is my body*—This *is my blood*," which are the words of a testament and must therefore be understood in a strict and literal sense, contradict Zwingli's view. It is, further, contradicted by the words of the apostle in 1 Cor. 11 : 27, 29. according to which he who eats and drinks unworthily is guilty of the body and blood of the Lord, and eats and drinks damnation [judgment] to himself, because he does not discern the Lord's body; now in such a case, it is evident that *that* Lord must be present. Besides, this view of the Lord's Supper, deprives it entirely of its character as a necessary institution; for such a remembrance of Christ, and such an increase of faith can be produced to the same extent, without the assistance of the Sacrament, by many other means that may be employed. The true central point between these extremes, is occupied, in accordance with the Scriptures, by Luther's doctrine, namely, That both the bread and wine, and the body and blood, are essentially and truly present, and, That that which is heavenly, is received both by the believer and by the unbeliever *in*, *with* and *under* the terrestrial elements. Calvin's doctrine attempts to establish an agreement between those of Luther and Zwingli. According to his view, the

glorified bodily nature of the Lord is certainly present in the Lord's Supper with power and efficacy; it is not, however, *in, with* and *under* the bread and wine, but merely *along with* them and *at their side*. For the bread and wine are on earth, and the body and blood of Christ are in heaven, and the almighty Word (of the institution and promise) of Christ does not unite (at the consecration, § 188. Obs. 2) the heavenly with the terrestrial, but the Faith of man attracts the body of the Lord (or, rather, only a virtue going forth from the exalted body of Christ), down to itself. The bread and wine are only the tokens and pledges of the reception of the supersensual and heavenly food, but not the means by which it is received While the *bodily* mouth receives bread and wine, the *spiritual* mouth or Faith receives the heavenly food, and hence the unbeliever receives nothing but bread and wine. — The unsoundness of this view is shown by the following considerations: 1. In the passage 1 Cor. 10 : 16, the apostle does not say, as Calvin's view would require, if it were correct, that *Faith*, but that *bread* is the communion of the body of Christ. 2. If, according to 1 Cor. 11 : 27, 29, he who eats and drinks unworthily is guilty of the body and blood of Christ, and thereby eats and drinks condemnation [judgment] to himself, that body and blood must undoubtedly have been received in the Sacrament by the unbeliever also. 3. Such a spiritual reception, through faith alone, may also occur in modes unconnected with the Sacrament: bread and wine are not absolutely necessary to it, and the Sacrament loses its character as a necessary institution. 4. Finally, Calvin's view does not do justice to the words of the institution.

§ 191. *The Church, viewed as an Institution of saving Grace.*

1. The administration and distribution of the Means of Grace, and the spiritual charge of the new life wrought by them [pastoral supervision — care of souls], are confided to the Church (§ 161. 3). It is, consequently, the task of the latter to promote the external and internal extension and growth of the kingdom of God, and to "trade with the talents" (Matt. 25 : 16) intrusted to it, in order that rich results may be obtained. While the Church is engaged in performing this task, in which not only its appointed ministers, but all its members also, are interested, according to their respective opportunities, gifts and abilities, it is not abandoned to itself. For the Church is, at the same time, authorized to rely with confidence on the omnipotent protection

of its King and Head, who conducts it through struggles and trials to victory and glory, as well as on the protecting care and support of the Spirit who operates in it, and who conducts it from error and weakness to truth and power.

2. The Church is catholic, that is, *universal* or *general*, in its nature and design, since it is the divine purpose that it should embrace all nations and tongues on the face of the whole earth It is, at the same time, *one* Church only, because Christ, the Head, is *one*. It is true that this one universal Christian Church has been divided, in the issue, into several *particular* Churches. This result has, however, by no means destroyed its unity and universality, as these Churches, although separated on earth, are inwardly united and made one, by one and the same Head in heaven and one and the same Spirit who worketh in all through the Word and the Sacraments. This unity, which is hidden at present, clouded and disturbed by human errors, infirmities and passions, must necessarily be made visible hereafter; the coming of the time in which it will appear visibly, is accelerated by that inward growth of the several churches, on which the increased strength and purity of the truth which they possess and the expulsion of the errors which they retain, depend. Although such disunion, which is occasioned by man alone, still exists, and is a hinderance and a lamentable circumstance, the over-ruling Spirit of God has, in the mean time, thence derived advantages for us; for it has afforded an opportunity, under the superintendence of the Spirit, for the most ample development of the numerous and varied religious peculiarities and wants of the several Churches, and produced a salutary emulation among them.

3. The true Church exists where the "Gospel is preached according to its pure intent and meaning, and the Sacraments are administered in conformity with the Word of God." A false or spurious Church may therefore be defined to be one which no longer retains any thing whatever that belongs to sound doctrine and the right use of the Sacraments; thanks be unto God that none of this description is found among the existing Christian particular churches! The difference between them may be direct and very decided, with respect to many particular points: still,

this difference does not directly involve the vital question whether one of them is absolutely true or false; it is merely that difference which arises from the greater or less degree of purity, depth and extent in the knowledge which they respectively possess, and from the greater or less degree of propriety and scriptural truth observed in their use of the Sacraments. Every Church has a claim to be considered a true Church *in so far* as it possesses these two signs: in every Church in which the Word and the Sacraments still remain, believers can be saved, who conscientiously apply the truth which that Church may offer, while it is equally true that they may find salvation with less difficulty and with greater certainty in one Church than in another.

Obs. — There is also a distinction made between the visible and the invisible Church. The former is the external union of all those who are baptized in the name of Christ and who confess his name; among these there are many pretended and nominal Christians. The latter, on the contrary, is the communion of all the true and living members of the external church, who confess Christ not only with the mouth, but also with their whole heart. While this distinction is made, the fact ought, under no circumstances, to be overlooked, that the invisible Church has no existence without the visible Church, and that it is not separate from, or above the latter, but exists *in* it, and in it *alone*. For the Means of Grace have been granted, not to the invisible but to the visible Church, and the believer can have part in the grace of God in so far only as he is a member of the visible Church, and by virtue of that connection alone.

§ 192. *The Way of Salvation.* — (*Calling, Illumination, Conversion.*)

1. The Holy Spirit conducts sinners to Christ by means of the Word and the Sacraments, in order that they may obtain in him the remission of their sins, the renewal of their life, and eternal salvation. The way which leads to these, is called the Way of Salvation, or the Order of Salvation. The Holy Spirit commences his work in the heart of man by the Calling (Vocation) which he extends, that is, he sets forth to man through the preaching of the Gospel, God's counsel of salvation, inviting him

to be reconciled to God through Christ, and to share in the glory of the kingdom of God which Christ has founded (Luke 14 : 16–24; Matt. 22 : 1–14; 11 : 28–30; 2 Cor. 5 : 19, 20). When man does not close his ears and harden his heart against this call of the Holy Spirit, further instructions, derived from the Word of God, lead to his Illumination, the power of which is seen in his deep knowledge and conviction of his own misery and sinfulness, and of the exceeding riches of the grace of God in Christ. Such knowledge is followed by Conversion, which is to be viewed in two aspects, a negative, and a positive. In the former aspect, Conversion is a turning away from sin, or Repentance; in the latter, it is a turning to God, or Faith.

2. Repentance is wrought by the Holy Ghost by means of the Law, which sets forth both our own sinfulness and unworthiness, and also the justice and holiness of God. True repentance consists, first, of a knowledge and confession of sins, considered *as sins*, that is, as acts of rebellion against God meriting his curse (Jer. 3 : 13; Ps. 51 : 3, 4); secondly, of heart-felt sorrow on account of these sins, that is, not sorrow occasioned by the unwelcome consequences of sins, but sorrow occasioned by the sins themselves, which deserve our hatred and abhorrence (2 Cor. 7 : 10); and lastly, of a longing after grace and the remission of sins (Acts 16 : 30; Ps. 51 : 1, 2, 9–12); it does not consist of ungodly despair. This longing is, besides, the bond which connects repentance and faith. Faith is wrought by the Holy Ghost by means of the Gospel, which directs us to the Redeemer who delivers from all the misery of sin. A true and living Faith consists, first, of a knowledge of the grace of God in Christ, together with an assent to, and trust in, the divine plan of salvation (Heb. 11 : 1; Matt. 8 : 2); secondly, of a confident and sincere approach to Christ in order to obtain grace (and, consequently, of a diligent use of the Means of Grace appointed by him, namely, the Word and the Sacraments, Heb. 4 : 16); and lastly, of a willing and grateful acceptance of the grace offered, as well as of a conscientious application of the grace received,—of which the evidence is seen in a holy and Christian life (James 2 : 17; Matt. 7 : 16).

§ 193. *Continuation.* — (*Justification, Sanctification.*)

1. When the sinner, thus disciplined and guided by the Spirit, turns to God and anxiously seeks salvation, God turns to him and grants it. The sinner's conversion, manifested in his repentance and faith, is then succeeded by his Justification and Sanctification, which proceed from God. Justification is the blotting out of the guilt of sin, or a release from the merited penalty, and is founded on the atoning and vicarious sufferings and death of Christ (§ 155. 2, Obs.). God imputes the merit and righteouness of Christ to the repenting and believing sinner, releases him, on account of these, from all guilt and punishment, and declares him to be righteous and acceptable to Himself. Justification is effected without any aid which we afford, and without any merit derived from our works, and not for the sake of our faith, but by grace alone for Christ's sake, through that faith which accepts the offered merit of Christ (Rom. 5 : 1; Eph. 1 : 6; Rom. 3 : 23–28; Gal. 3 : 11).

2. The heart that is reconciled to God through justification by faith, now constitutes the appropriate field wherein Sanctification grows upward — it is the renewal of the whole life and conduct according to the good pleasure of God, after the example of Christ, through the operation of the Holy Spirit. Sanctification is founded on the power of that new life, of which Christ furnished the manifestation in his own life, and which he communicates to us, the members of his body, and makes our own (John 15 : 5), in order that we might be thereby entirely renewed (2 Cor. 5 : 17, 18), and be prepared for eternal life.

3. Not one of these gracious operations of the Spirit, however, is at once completed or brought to a termination; we cannot, on the contrary, remain the children of God and grow in grace, unless all these operations, from our Calling to our Sanctification, are daily renewed, strengthened and enlarged. The cause of the urgent necessity of such a daily renewal and increase, lies in the circumstance that our spiritual life is exposed to dangers on all sides (the lust of the flesh, the allurements of the world, the temptations of the adversary) by which we are often overcome, in consequence of our infirmities, errors and precipitance.

Obs. — In reference to the way and manner, as well as to the time and place, appointed for the introduction of the Sacraments in the order of salvation, the following principle is deduced from the preceding statements. In the case of pagans and others who were originally unconnected with Christianity, Baptism (and after it the Lord's Supper also) is administered with propriety, as soon as they have obtained, through the preaching of the Word and religious instructions, a knowledge and conviction of their own misery, and of the grace of God in Christ, and accordingly apply for admission into the Church. (See Acts 8 : 37 ; 16 : 30–33, &c.) But it is proper and necessary to adopt a different course in the case of Christian children ; the circumstance that they are born of Christian parents already shows that they are appointed to be members of the Church (1 Cor. 7 : 14.) As the administration of Baptism constitutes the first step which can be taken in their behalf, it consequently becomes a duty to administer it, for it would be an unjustifiable course to deprive a Christian child designedly of communion with its Lord and Saviour until it is of full age. But the reception of the Lord's Supper already implies a more mature knowledge and consciousness both of ourselves and of God, for without these we cannot satisfy the demands of the apostle, namely, "to shew the Lord's death, — to examine ourselves — and to discern the Lord's body." (1 Cor. 11 : 26–29.) Hence the administration of the Lord's Supper within the Church is preceded by Confirmation, by which rite the young Christian who has received appropriate religious instruction, and made a confession of faith, is declared to be spiritually of full age.

§ 194. *The Development and Limits of this Period.*

The close of the present period still belongs to the future ; it will arrive after the Gospel shall have been preached to all the world, and an opportunity shall have been afforded to all men to appropriate the great salvation to themselves. The tares which the enemy sowed are, in the mean time, growing together with the wheat until the harvest, according to the word of the Lord. (Matt. 13 : 24, &c.) For it is not the kingdom of God alone which proceeds onward until it is fully and completely developed, unfolding successively its glorious blossoms and fruits, but the kingdom of that prince (John 12 : 31,) who is a ruler of the darkness of this world (Eph. 6 : 12), is also necessarily approach-

ing a full and complete development, and its accursed fruits will also reach their maturity, in order that it may itself be ripe for judgment and condemnation. Hence both salvation and ruin are drawing near at the same time, and the opposition between the two, and their irreconcilableness are more and more distinctly and positively set forth. The Church is therefore continually engaged in a warfare during this period, but it is firmly and immovably established on the rock of salvation. The Church exhibits many fluctuations in its external condition during this warfare, but always conquers even when it seems for a season to be overcome. At one time it prospers externally and gains splendid victories over the power of error and darkness — it is thus externally strengthened and enlarged, as a type of its last and complete victory; at another time, it is oppressed and persecuted, in order that it may not become lukewarm, but be exercised and endowed with firmness by its struggles and trials, and that it may gain new inward vigor.

Obs. — The special development of the kingdom of God on earth during this period, as far as it has already proceeded, does not belong to *Sacred History*, which is occupied with those materials only that are furnished by the Scriptures in their historical and prophetic portions, but to *Church History*, § 6. 2.* Those predictions (Rev. ch. 6–19), which relate to the development still belonging to the future (and abounding in glorious triumphs and heavy calamities) are expressed in the hieroglyphic terms appropriated to prophetic imagery; they contain so many mysteries that any special interpretation which is attempted previous to the fulfilment, seems to be presumptuous, and hence the Church is obviously directed to content itself at present with the rich treasure of general instructions, warnings, consolations and edifying lessons, which Prophecy already affords.

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* See the [author's] *Lehrbuch der Kirchengeschichte*, Mitau, 1852, and [his] *Handbuch der allgemeinen Kirchengeschichte*, 3d edition, Mitau, 1853

CHAPTER IV.

THE ULTIMATE CONSUMMATION OF SALVATION.

§ 195. *The Circumstances on which the ultimate Consummation depends, and the Signs which precede it.*

1. THE time of the last or final consummation is hidden, according to a wise decree of God, from all creatures—both angels and men (Mark 13 : 32, 33). The Spirit of prophecy has, nevertheless, given certain intimations which both enable the Christian, like a watchman of the holy city of God (Isai. 21 : 11), and also render it his duty, to discern the signs of the times (Matt. 16 : 3), and distinguish the approach of that day (Matt. 24 : 32, 33). For the holy Scriptures have revealed the general conditions or circumstances on which the momentous close of the present process of development depends, and also the tokens and signs which precede it. It is true that the determination of the time and the hour depends directly and primarily on the wise and omnipotent will of God (Acts 1 : 7); but it is, at the same time, connected with circumstances, the control of which has been committed to men, particularly, with the preaching of the gospel in all the world (Matt. 24 : 14); and hence the coming of the last times will be accelerated or delayed, in part at least, in proportion to the missionary zeal which Christians display. With this fundamental condition, the necessity of which is obvious, another is immediately connected, namely, that the fulness of the Gentiles should come in, and that then, after the last shall have become the first, all Israel also, should be saved (Rom. 11 : 25, 26, § 119).

OBS. — When the circumstance is considered that the Gospel must be *preached* to all men, before the end can come, a question arises concerning the condition, in this respect, of the many millions of pagans, who have died without obtaining any knowledge of Christ. Before a scriptural answer to this question can be given, it is necessary that two preliminary points should be admitted as firmly established — first, that God will have all men to be saved (1 Tim. 2 : 4; 2 Pet. 3 : 9), and, secondly, that out of Christ there is no salvation

either in heaven or on earth (Acts 4 : 12), for "*he* is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2 : 2). Now if it is equally clear and certain that man can appropriate this salvation to himself by faith alone, and that faith comes by the preaching of the Word (Rom. 10 : 13, &c.), it seems to follow necessarily that the Gospel will yet be preached in Hades (§ 156. Obs. 1) to those who, without any fault of their own, obtained no knowledge of Christ in this life, in order that they too may adopt or reject that Gospel. But here the truth cannot be overlooked that the mind of God is not controlled by the inferences which the human mind may draw, and that he can easily cause these pagans to ripen, according to their own decision, either for the judgment of life or the judgment of condemnation. Still, if we are informed (1 Pet. 3 : 19, 20), that after Christ descended into hell, he preached to the unbelieving spirits in prison, and if the same apostle immediately adds (4 : 6), that the gospel was preached also to them that are dead, in order that both the dead and the living might be judged, the inference above seems to be justified in express terms. And it does not, in the least degree, diminish the great importance and necessity of Missions, nor impair the obligations of Christendom to sustain them.

2. As soon as these conditions are fulfilled, Christianity cannot fail to pour out once more its greatest and richest blessings over the whole earth and the inhabitants thereof; this result will appear in the millennial period (Rev. ch. 20). The power of darkness will, at the same time, be brought, without fail, to its highest development; it will, for the last time, exert all its remaining strength, and the Church will once more experience a season of affliction, exceeding in severity all that preceded it, but thanks be to God, it can be only of brief duration (Rev. 20 : 3, 8, &c.; Matt. 24 : 22). Then false Christs and false prophets shall arise, and shall deceive many (Matt. 24 : 5, 11, 24), the kingdom of darkness will collect all its strength under Antichrist, its visible head (2 Thess. 2 : 1–10), and misery and wretchedness will abound — injustice, rebellion and war, in the life of the nations, — pestilence, scarcity, and earthquakes, in the life of nature (Matt. 24 : 7). But then, too, certain signs in heaven and on earth (Matt. 24 : 29, 30), will announce the speedy coming of the Son of man, and the day of judgment and redemption will arrive suddenly and unexpectedly

§ 196. *The Millennium.*

1. Rev. 20 : 1–6. — After the Church shall have passed through many severe trials and afflictions, which will be, probably, aggravated towards the close of the preceding period, it will, at length, celebrate its most glorious, extensive and enduring *earthly* victory. For it is indispensably necessary that the results which Christianity can produce in this present life, should at a certain time really be made visible without hinderance or diminution — it must at length be made manifest that the labors and efforts, as well as the afflictions and victories of the Church, although all seemed to be fruitless, were by no means unproductive of results. Hence, the prince of darkness with all his power will be bound and cast into the bottomless pit, till a thousand years shall be fulfilled. The influence of Satan, his temptations and snares, his cunning and malice, will all cease to be felt. The holy martyrs of the truth, belonging to every age, will have part in the *first resurrection* (which perhaps already began with the events described in Matt. 27 : 52, 53), and will live and reign with Christ a thousand years. This reign does not imply, it is true, a *visible*, terrestrial and secular government, as ignorance and folly (*Chiliasm*) have often supposed, but one that is *invisible* and celestial; heaven and earth will not then already have attained a perfect end and consummation, death will not yet have been abolished, and the final judgment, when the evil will be separated from the righteous, will not yet have taken place. Nevertheless, the results and influences of this invisible reign, will be visible, terrestrial and secular. Christianity will gain a complete external victory, will be unconditionally recognized by all rulers and governments, and will exhibit a most glorious development in all the relations and circumstances of life, in art and science, and in all the employments and interests of men; the loftiest and the most lowly relations of life will be established and sanctified in the Lord (see, for instance, Zech. 14 : 20, 21).

2. But this consummation is still of a terrestrial nature, and is, consequently, not yet complete. The *Evil one* is deprived of

power, but *evil itself*, as it exists in the world, and *evil men*, continue to exercise their influence. The contest between the Spirit and the flesh is still maintained; the saints walk by faith, and not yet by sight, like strangers and pilgrims on the earth; man eats bread in the sweat of his brow; the creature is not delivered from the bondage of corruption (Rom. 8 : 21), and death persists in claiming his tribute. Nevertheless, the Spirit is poured out over the Church and believers in the largest measure; the contest of the Spirit with the flesh is less severe, and is, in general, successful, and the Church usually prevails over the enemies of salvation who still remain. Isaiah surpasses all others in portraying this period of peace and blessedness in glowing colors. While he employs the imagery of the prophets, an essential and close connection exists between the image and the reality; the splendor of the sun and the moon is increased (Isai. 30 : 26); the raging elements and ferocious animals are controlled by man, whose dominion has received an accession of strength, (ch. 11 : 6–9), and the power of death is diminished, for "there shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old" (ch. 65 : 20).

Obs. — As the "thousand years" (millennium, Rev. 20 : 2–7), are a prophetic number, they are not necessarily to be understood in a literal sense. — The Millennium presents two aspects with respect to its significance: in its relation to the development that belongs *to the past*, it is the period in which are concentrated all the blessings diffused by Christianity in silence and obscurity during the thousands of years that passed away, while it was veiled in lowliness and a servile form; in its relation to the development that belongs *to the future*, it is a period affording a foretaste of the joys to come, a period appropriated to the organic preparation for the time assigned to the final and perfect consummation. It is one of the laws of development that every essentially new form or condition, should be represented and prepared, previous to its complete and abiding manifestation, by means of transitory manifestations. Thus, the appearance of Christ was represented by the types of the Old Testament his resurrection and ascension to heaven were shadowed in the transfiguration on Tabor, the outpouring of the Spirit on the day of Pentecost was set forth in the previous communication to the disciples

of the Spirit, when the Lord breathed on them (John 20 : 22), &c., &c. In the same manner, the millennium will afford indications of future events; the general resurrection is represented by the first resurrection — the day of judgment by the reign of Christ and his saints—eternal blessedness by the peace of the thousand years—the transfiguration or renovation of heaven and earth by increased vigor in the life of nature, &c.

§ 197. *The little Season of the last Contest.*

1. Rev. 20 : 3, 7–10. — Satan "must be loosed a little season — when the thousand years are expired, Satan shall be loosed out of his prison" (ver. 3, 7). The power of evil had not been annihilated during the thousand years, but merely repressed and rendered innoxious. Evil has now regained a point of union and support in its prince, and once more attempts to gather all its resources; the longer and the more rigorously it had been bound and coerced, the more evidently such a reaction must follow, since these alternate movements of good and evil cannot cease, until the latter is completely sundered from the former and subdued. But this effort of evil is merely the last glimmering of a flame that is on the point of extinction — it is its last convulsive writhing, in which the tenacity of its serpent's nature is betrayed — it is a final struggle, exhausting all its strength, and it dies in consequence of the deadly wound which it has already received. Then "there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24 : 24). "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (ver. 21, 22). "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (ver. 12, 13). Wars and rebellions will rage among the nations, and pestilence, scarcity and earthquakes prevail in nature (ver. 6 : 7)

2. This extraordinary energy of ungodliness is derived from the union of all the elements and powers of darkness, which are

combined under *one* visible head. This ruler is Antichrist (1 John 2 : 18, 22), "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God — the Wicked one, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish" (2 Thess. 2 : 3, 4, 9, 10). But this season of the most severe temptations and sorrows to which the children of God are exposed, and of the deepest humiliation and most cruel persecution which the Church of God can experience, is "a *little* season" only (Rev. 20 : 3), and is shortened for the elect's sake (Matt. 24 : 22). When the man of sin is revealed in all his Satanic wickedness, "the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming" (2 Thess. 2 : 8). "Fire shall come down from God out of heaven and devour" them — that is, the fire in which "the earth and the works that are therein shall be burned up" and from which "new heavens and a new earth" shall proceed (2 Pet. 3 : 10, 13) — "and the devil that deceiveth them shall be cast into the lake of fire and brimstone" (Rev. 20 : 9, 10).

Obs. — The significance and necessity of this last season of affliction, may be perceived by viewing it in two different aspects. On the one hand, evil, which obstinately withdraws from salvation, claims a full development, as well as that which is good — indeed, "for this cause God" himself sends "strong delusion" (2 Thess. 2 : 11). Even as Satan was bound during the millennium, in order that the way of salvation might be fully unfolded without hinderance or interruption, in this present world, so, too, after the expiration of the millennium, the power of the Holy Ghost which had hitherto opposed sin in the process of hardening itself, and prevented its complete development, now recedes for a season, in order that sin may be fully unfolded, revealed and exposed, for in this manner it ripens for judgment. But, on the other hand, the Church also, after receiving the abundant grace bestowed during the millennium, needs such a season, in which it may be tried and sifted, before it is fully approved and perfected. It is indispensable that those should be known, who not only were the friends of the Church in its prosperity, but who also remained faithful when it was in affliction and

distress (Matt. 24 : 13). Indeed, the path of the Church to glory and joy leads through humiliation and affliction — it cannot rise to the highest honor and blessedness, unless it ascends from the deepest shame and sorrow. Even as in the life of the Redeemer, the most severe indignities which Jews and Gentiles inflicted on him, his greatest agony in Gethsemane, and the most excruciating pains which he endured on the cross, immediately preceded the highest glory and honor which he received, so too, it is appointed that the Church, which is the body of Christ, should advance to its perfection, by proceeding in the same path.

§ 198. *The Second Coming of Christ*

1. The "coming" of the Lord, when he shall hold the judgment and perfect all things, is not an isolated event, but is, much rather, the culminating point of a *coming* which is felt throughout the entire history of the world. Every interposition of the omnipotent Ruler and Judge of the world who sits on the right hand of omnipotence, every progressive movement of his kingdom, every victory which he gains over his enemies, and every judgment which overtakes them — is a "coming of our Lord Jesus Christ" (1 Cor. 1 : 7; 2 Pet. 1 : 16, &c.). All that shall be completed by his coming on the day of judgment, is prepared and developed in the progress of the preceding centuries by his uninterrupted and continued coming. It began with his ascension to heaven; it closes on the day of judgment. The former or gradual coming is distinguished from this final coming by the peculiar mode of his appearance. The former is his invisible and hidden action, of which the eye of faith alone can obtain a glimpse or a full view, the latter is the action of the Lord which shall be revealed and be made visible to the whole world. The former merely designs to open the way, and is consequently often humble in its form, the second coming designs to fulfil and complete, and is consequently characterized by infinite glory and splendor, is preceded by startling and impressive signs, is full of majesty when it occurs, and is both unspeakably glorious and unspeakably terrible in its effects.

2. This day of the Lord will come suddenly and unexpectedly "as a thief in the night." (1 Thes. 5 : 2.) "As the lightning

cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." (Matt. 24 : 27.) Sudden and inevitable destruction will come upon all scorners, and they shall not escape. (1 Thes. 5 : 3.) Fearful signs in heaven and on earth will announce that the appearance of the Judge of the world is at hand. The whole creation will be conscious of unutterable woe. The ungodly will be filled with terror and despair; even the righteous will fear and anxiously look after those things which are coming on the earth, and the whole creation, that "groaneth and travaileth in pain" (Rom. 8 : 22), will be shaken to its foundations—for, in this sinful world, each birth which subsequently diffuses joy, is preceded by anxiety and pain. Such throes the travailing creation will experience: "upon the earth there shall be distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21 : 25, 26.) But "the Spirit and the bride (that is, the Church of Christ) say, Come! . . . . Even so, come, Lord Jesus!" (Rev. 22 : 17–20.) — "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24 : 29–31.)

2. Then "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4 : 16, 17.) "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3 : 10.)—It was in an august vision that

John beheld the developments of this great day. "Fire came down from God out of heaven, and devoured them (the adversaries). . . . . And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened . . . . and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (hades), delivered up the dead which were in them. . . . And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth. . . . And he that sat upon the throne said, "*Behold, I make all things new.*" (Rev. ch. 20, 21.)

Obs. — The times in which the particular events of that great day of the future will occur, cannot be distinguished from each other respectively, neither can they be arranged in a regular order of succession. Indeed, it is not probable that such an order will be observed in the fulfilment: the events will unquestionably be simultaneous. The appearance of the Lord, the resurrection of the dead, the change of those that are alive and remain, the renovation of the earth, the judgment, the sentence and its fulfilment — are all events belonging to a single indescribably solemn and holy moment, which will comprehend in itself the happiness and misery of all eternity.

§ 199. *The Resurrection of the Dead, the Change which the Living will undergo, and the Renovation of Heaven and Earth.*

1. Death, or the separation of the body and soul, is the wages of sin (Rom. 6 : 23); the resurrection, or the reunion of the soul with the glorified body, is the fruit of the Redemption. If the soul was not endowed with power sufficient to maintain possession of the body, it can still less be able to regain control over that body, after it has once been lost and has turned to dust. "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." (1 Cor. 15 : 20, 21.) Christ has overcome death in himself and for us—he opened the way and draws us, the members of his body, after him.—When

the body moulders, its parts which were taken out of the ground, return unto the ground, according to the words pronounced of old. (Gen. 3 : 19.) But the body that is consigned to the ground, is like seed sown in hope. "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body" (σῶμα ψυχικόν, σῶμα πνευματικόν, 1 Cor. 15 : 42–44). Even as a new plant comes forth through the vitalizing power of the sun from the seed that is deposited in the ground and seems to die, so too a new and incorruptible body will, by the power of the risen Christ, proceed from the mouldering terrestrial body." (1 Cor. 15 : 36–38.) While we dwelt on earth, Christ gave us his glorified body and blood in the blessed Sacrament: he now proceeds even to "change our vile body that it may be fashioned like unto his glorious body" (Phil. 3 : 21).

2. The resurrection will be general; it will comprehend all the dead, but it will not be the same in the case of each individual — to some, it will be a resurrection of life unto salvation; to others, a resurrection of judgment unto damnation. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5 : 28, 29.) The wicked must also rise, in order that they too may attain their consummation — which is damnation. They are not glorified in the resurrection; for the bodies of the wicked, who have nothing in common with Christ, cannot be "fashioned like unto" the body of Christ; these will receive a body corresponding to their inward state, and constituted to be an organ of their torment and damnation, as the body of the blessed is an organ of their blessedness. To the former, the words of Christ probably refer: "Where their worm dieth not, and the fire is not quenched." (Mark 9 : 44, compare Isai. 66 : 24.)

3. But the bodies of those who shall still be alive when the last day arrives, will not see corruption antecedently to their glorious change. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor

15 : 50); they will, consequently, leave behind all their terrestrial and corruptible parts. "Behold," Paul continues (ver. 51, 52), "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Now, as death is the wages of sin, and by sin has passed upon all men (Rom. 5 : 12), this change will probably not take place without the fear and trembling which the "old man" (Eph. 4 : 22) on other occasions experiences in the hour of death. The terrors of death, the dread of corruption, and the rapture produced by the glorious change, are here combined and compressed within the compass of the same moment in which the change occurs.

4. "The earnest expectation of the creature" which had waited during those many thousands of years "for the manifestation of the sons of God," will be at length fulfilled; "because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." (Rom. 8 : 19–21.) According to the constitution which nature received at the creation, it needed further development, and was capable of it; man had been appointed to exercise dominion over it, and conduct it to its highest development, or to its consummation. (§ 10.) But he drew it with him, on the contrary, when he fell, and brought upon it the curse, which was designed to reach him through the medium of nature. All that he omitted to do, all that he marred, is now renewed and perfected through the renovation of heaven and earth by the second Adam, who often healed the wounds and controlled the convulsions of nature while he dwelt on earth in a servile form. (§§ 138, 139.) This renovation could no longer be accomplished, according to the original design at the beginning, by means of a peaceful organic development, for such a course had been disturbed and arrested by sin; it could be effected only by the establishment of a new course of development, the introduction and consummation of which required the violent convulsions produced by fervent heat and a purifying fire. After the dross has been separated by this conflagration of the world, there will come forth "according to

his promise, — new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3 : 10–13; Isai. 65 : 17; Rev. 21 : 1).

§ 200. *The Judgment.*

1. While the development of the kingdom of God is proceeding, many intermediate degrees between positive faith and positive unbelief are manifested — lukewarmness, indifference, instability, irresolution, wavering, doubts, &c. Now it is the object of the present course of development to conduct every case of indecision, with respect to faith or unbelief, to a positive and final decision, according to the individual's own choice: the Judgment cannot take place until this object is attained. The last judgment is, therefore, not a formal trial, not an investigation, not a settlement, not even a decision, but merely a public manifestation of *that* judgment which each has pronounced in his own case after accepting or rejecting the offered salvation. The history of the world is the true judgment of the world. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light." (John 3 : 17–19.)

2. It is also true that "the Father — hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father." (John 5 : 22.) But his judgment consists herein merely, that he pronounces and brings to the light all that had been hidden, and that he assigns to each individual the place *which that individual has chosen himself.* This judgment is, as its name (κρίσις) imports, a *discrimination, separation;* it is a separation of the righteous from the unrighteous — that is, of those who by faith in the Son of God obtained the remission of their sins and the grace of sanctification, and who are, consequently, rich in good works and the fruits of love, from those who would not believe, who accordingly remained in sin and condemnation, and who produced no genuine good works

and fruits of love. The angels are the ministers and messengers of Christ, when this judgment is held (Matt. 13 : 49, 50): the saints (perhaps those of the first resurrection, Rev. 20 : 4) are his ministers and associates (Matt. 19 : 28; 1 Cor. 6 : 2, 3).

Obs. — When Christ himself describes this judgment, he adopts the form of a parable, in Matt. 25 : 31, &c. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." .... Then shall he say also unto them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." .... "And these shall go away into everlasting punishment: but the righteous into life eternal." Moreover, this judgment will not only comprehend all men, but also all (the fallen) angels (1 Cor. 6 : 3; Jude, ver. 6; Rev. 20 : 10).

§ 201. *Eternal Life and Eternal Death.*

1. The Judgment of the world is the close of the present and the introduction of the future age of the world — αἰὼν οὗτος and αἰὼν ἐκεῖνος or μέλλων. It is the distinguishing feature of this future age of the world, that time is absorbed by eternity and identified with it. Time does not cease to be time, even as the creature does not cease to be a creature; the creature and time belong together and can never be separated. But time, by its union with eternity, partakes of all the attributes of the latter, as the *humanity* of Christ, after its exaltation to the right hand of the Father, partakes of all the attributes of the deity of the Son with which it is personally united (§ 160. 2, Obs.), and as we also, by means thereof, shall be "partakers of the divine nature" (2 Pet. 1 : 4). Hence, any further historical development or any change, is entirely precluded; the creature has arrived either at the fullest communion with God, which was originally designed for it (beyond which a more advanced development is neither possible nor conceivable) — or, after hardening itself ob-

stinately against the drawing of divine grace, at an absolute separation from God (after which a re-union is no longer possible) Now this impossibility of a change, or this incapability of a still higher development in the case of the righteous who are "made perfect" (Heb. 12 : 23), is not only not inactivity, monotony and tedium, but is altogether of an opposite character. For their action then only acquires its appropriate object, namely, on the one hand, the infinite fulness of the Divine Being, whose glory and majesty it demands a whole eternity to behold, to know and to praise — and on the other hand, that glorified and perfected nature, of which man then first becomes absolutely the king and mediator.

2. The glory and blessedness of Eternal Life cannot be adequately described in human language, or be imagined by the human mind. The renovated earth will be endowed with unspeakable glory, and be made the abode of the blessed. "The new Jerusalem, the tabernacle of God with men, comes down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21 : 2, 3). *There* the many mansions in the Father's house, are found, which Christ went to prepare for us (John 14 : 2); *there* Christ, eternally God and man, has established the throne of his presence, among his own people, whom he is not ashamed to call brethren (Heb. 2 : 11), and who are the heirs of God, and joint-heirs with Christ (Rom. 8 : 17; John, ch. 17). Faith is raised to vision (1 Cor. 13 : 12; 2 Cor. 5 : 7); all that is "in part" only in this life, in knowledge, in volition and in feeling, will be done away, but love, which will never be done away (1 Cor. 13 : 8, &c.), is exalted to a fulness which embraces all. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21 : 23). "No temple is therein: for the Lord God Almighty and the Lamb are the temple of it" (v. 22). "A pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb, and, in the midst of the streets of it . . . . is the tree of life" (Rev. 22 : 1, 2; 2 : 7; 22 : 19).

Obs. — The new Jerusalem is named, with an evident reference to the Tabernacle of the old covenant (§ 45), "the tabernacle of God

with men, wherein he will dwell with them" (Rev. 21 3). That which was merely a movable and portable tent during Israel's wanderings in the wilderness, and afterwards became a temple of cedar, strongly built, and surrounded by massive walls, now appears, in the vision granted to the seer of the New Testament, as a strong city, which the imagination of interpreters has in vain attempted to describe. That symbol, and this vision expréss the same conception, as it appears in different stages of its development. The dwelling of God with his people still bears an imperfect character in the tabernacle and the temple; for not only is the dwelling-place of God still separated from the dwelling-places of the people, but that separation is moreover maintained by the necessity which exists that human mediators should intervene. Christianity has already effaced the distinction between the priest and the people, so that the court of the temple may now be said to constitute a part of the Sanctuary (Heb. 9 : 2) — all have become priests and may always approach the mercy-seat. Still, the distinction established between the Sanctuary and the Holiest of all, continues to exist, as we are yet walking by faith and not by sight. But this distinction also will be abolished in the consummated state of the kingdom of God. The Holiest of all will then include the two divisions which were formerly beyond it, the Sanctuary and the court, and even all Jerusalem. But the august vision of the seer admits also of a further and a retrospective application; the heavenly Jerusalem realizes not only the conception involved in the Tabernacle, but also fulfils and completes the one set forth in Paradise, for "in the midst of the street of it is the tree of life" (Rev. 22 : 2; Gen. 2 : 9; 3 : 22), and thus it harmoniously combines in itself the beginning, the middle and the end of the kingdom of God (§ 12. 3. § 14. Obs. 2, 3).

3. On the other hand, Prophecy permits us to glance only through a dark veil at the state and the abode of the cursed, whose lot is eternal (or the second) death. Christ speaks of an unquenchable fire, "where their worm dieth not, and the fire is not quenched" (Mark 9 : 43, 44) — and, of an "outer darkness, where there shall be weeping and gnashing of teeth" (Matt. 8 : 12). Peter speaks of "the mist of darkness reserved for ever" (2 Pet. 2 : 17). Paul says: "They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1 : 9), and John saw in a vision a "lake of fire, in which they are tormented day and night for ever and ever" (Rev. 20 : 10, 14), and "the smoke of their torment,

ascending up for ever and ever" (ch 14 : 11). Eternal damnation consists, accordingly, in the first place, or negatively, in an eternal banishment from the presence of God and from all blessedness, which can be found in communion with him alone — to a place perfectly and entirely destitute of all light and life, of all pleasure and enjoyment — where no communion will be found except with the outcasts of the world of angels and the world of men, who are total strangers to sympathy and love. It consists, in the second place, or positively, in unspeakable agony of conscience, which nothing can alleviate, soothe or stifle, in the torturing presence and society of reprobate angels and men, and in the torments which are inflicted on the lost by the nature of their abode, from which light and life are expelled.

4. The final Judgment was the last act of the Messianic action of Christ. His three-fold Messianic office will then have been fulfilled, and will consequently cease. His operations, as a prophet, will cease, since either none will remain who need instruction, or none will be found who are capable of receiving it; he will cease to be a high-priest, since all who are capable of being reconciled to God are now reconciled, and his kingly acts will terminate, since no friends will now be found who still need protection, and no enemies will remain to be subdued. Christ must reign, as Paul teaches us, till he hath put all enemies under his feet; then he will put an end to all dominion, government and power, and will deliver even his (Messianic) kingdom to God the Father. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, THAT GOD MAY BE ALL IN ALL" (1 Cor. 15 : 23–28).

THE END.

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